

JUÁN DE VALDÉS
ON THE EPISTLE TO THE ROMANS

AND
BOEHMER'S LIVES OF THE
TWIN-BROTHERS VALDÉS



To Frank White
the God-blessed Evangelist
from his sincere friend
the Editor

Pembury December 1873

157 ✓

JUÁN DE VALDÉS'
COMMENTARY



UPON

ST. PAUL'S EPISTLE TO THE ROMANS:

NOW FOR THE FIRST TIME TRANSLATED FROM THE SPANISH,
HAVING NEVER BEFORE BEEN PUBLISHED IN ENGLISH.

By JOHN T. BETTS.

APPENDED TO WHICH ARE

THE LIVES OF THE TWIN BROTHERS,
JUÁN AND ALFONSO DE VALDÉS.

By EDWARD BOEHMER.

WITH INTRODUCTION BY THE EDITOR.

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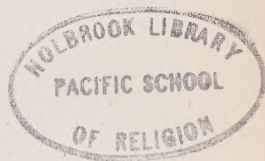
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A BRIEF AND COMPENDIOUS
COMMENTARY OR EXPOSITION
OF
ST. PAUL'S EPISTLE TO THE ROMANS,

VERY WHOLESOME FOR EVERY CHRISTIAN,

COMPOSED BY JUÁN DE VALDÉS,

A PIOUS AND SINCERE THEOLOGIAN.




THE GOSPEL IS THE POWER OF GOD
to every one that believeth.
Rom. I.

At Venice
in the house of Juán Philadelpho
M. D. L. VI.

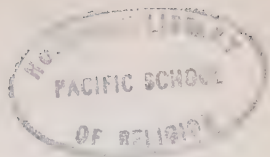
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TO
The Hallowed Memory
OF
LUIS USOZ I RIO, OF BENJAMIN BARRON WIFFEN,
AND OF
FERNANDO DE BRUNET,
THE THREE CHRISTIAN FRIENDS, WHO, IN THE NINETEENTH CENTURY,
FIRST COMBINED TO REPUBLISH THE WORKS,
* OF THE OLD SPANISH REFORMERS,
“LOS REFORMISTAS ANTIGUOS ESPAÑOLES,”
REHABILITATING THEIR FAIR FAME
AMONGST SPANIARDS AND SCHOLARS;
THEY DID THIS, TO THE GLORY OF GOD, TO THE WELFARE
OF HIS CHURCH AND OF SPAIN,
IN THE VINDICATION OF DIVINE TRUTH,
SUPPRESSED FOR AGES, AND APPARENTLY CRUSHED OUT,
BY THE UNHALLOWED INQUISITION.

MAGNA EST VERITAS ET PRÆVALEBIT.



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Biographical Notice.

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FORASMUCH as JUÁN PEREZ DE PINEDA, in the following Preface, makes himself the eulogistic Biographer of Juan de Valdés, the Reader will be assisted, by the knowledge of Perez' life and character, in weighing the value of his testimony, which is that of a contemporary presumptively moving in the same social sphere.

Perez was born, towards the close of the fifteenth century, at Montilla in Andalusia, and died in the year 1567, at Paris. He was Secretary of Legation at Rome, the Duke of Sesa being Ambassador, representing Charles V. at the Papal Court, and Clement VII. being Pope, in the year 1527, which was that in which Rome was sacked by the Emperor's army. Perez' station sufficiently indicates the ability of the young *diplomatist*.

Perez, as a *Churchman*, was Prior of Osma, whilst discharging the diplomatic duties above mentioned; he subsequently presided over the College of Doctrine at Seville, the high school of that city, where he remained until the terrors of the Inquisition drove him into exile.

Perez, as a *Protestant Minister of the Gospel*, preached in Switzerland, Germany, and France, zealously and ably working as an Evangelist.

Perez, as an *Author*, in exile published his own ver-

sion of the Psalms and of the New Testament, translated out of Hebrew and Greek into Spanish. His pen was very prolific; his Catechism, his short treatise upon Doctrine, commended to every Christian for its usefulness, and his Letter of Consolation addressed to the then suffering Spanish Martyrs, are here mentioned, whilst many others are not so. It was in the years 1556 and 1557, those in which he published his translation of the Psalms and of the New Testament, that he published these Commentaries of Valdés, upon the Epistle to the Romans and upon the First Epistle to the Corinthians, in Spanish, under the circumstances narrated in the Preface.

Perez' name as a consistent Christian was ever honoured. The last four years of his life were passed in France, and some of the time under the roof of Renée, the Dowager Duchess of Ferrara, Calvin's friend and pupil. See *Bibliotheca Wiffeniana*, by Dr. Boehmer, vol. ii., 1883.

JUÁN PEREZ'

Preface to the Christian Reader.

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IT was by means ordained by divine Providence, Christian reader, that this Commentary upon St. Paul's Epistle to the Romans, no less learned than Christian and pious, came into my possession, without either thought or expectation of it on my part. In its having come into my hands, and in my having discovered it, it appeared to me, as it in truth is, that I had discovered a very rich mine whence may be raised, not the gold which springing from the earth is perishable and corruptible, but heavenly, inestimable treasures, with which he who finds them, and loving them, diligently cultivates them, comes to be truly rich, free and exempt from evils, present and future. I, then, having received such grace, held it to be right and acceptable to the Lord, who had shown me the favour, not to be elated by it, nor to enjoy it alone, but to share it with as many as should wish to partake of it, by offering them the motive, and by giving them therein the means, to extract the spiritual fruit that the Lord designs should be extracted by them for the instruction and consolation of their consciences.

The original came into my hands so damaged, and so worn, through the length of time that had elapsed since

the author had traced it with his own pen, that great labour has been spent in deciphering it, and in restoring it to its pristine integrity and purity, conformably with the author's mind, which was assuredly very learned and truly Christian. We have herein been aided by the Lord's mercy, which, correspondingly great with Himself, succours our weakness, and carries that out to perfection which He inspires and implants in man. Herein I recognise a most manifest evidence of His clemency, as well towards myself in having done me so singular a benefit, as also towards those, who shall avail themselves of it. Clearly understanding, that since He communicates such treasures to us with so great liberality, it is His will that we should neither be narrow-minded or restricted in the reception and enjoyment of them, nor niggardly or selfish in withholding them from others, in order that everything may thus redound to His glory, and that we may come to be enriched in obedience and love to His holy will.

Contradictory opinions and diverse judgments have been held, as well by the learned of former generations as by those of the present, in relation to the difficulty of this Epistle. On the one hand, some affirm that it is most difficult and extraordinarily hard to understand; whilst others, on the contrary, say, that it is easy and very clear. Doubtless, what they both say is truth, but under different aspects and considerations. There are, in the reading of it, two classes of persons who pretend to understand it. There are those who set themselves to read it, and who think that they thoroughly understand it, taking for rule their wisdom and their blind reason; and they desire that what the Epistle states, should square with their reason, and that its contents should perfectly adjust themselves with their wisdom. These, proceeding thus, get very wide, and to a great degree cut themselves off from the apprehension of it. To these, it is not only difficult, but the

same difficulty occurs to them in all other passages of God's word read and regulated by the same rule. That which they think they thus understand, in truth they do not understand: for human wisdom is utterly incapable of these mysteries: whilst it becomes more foolish than is its wont, and its brain but raves the more when reading them, because it holds them to be assured and ascertained folly. What Jesus Christ was of old to the worldly-wise and prudent, His doctrine is now-a-days to those who are like them. We, says the Apostle, preach Christ crucified, which is scandal to the Jews and folly to the Greeks. The former, highly superstitious and ceremonious, contemplating Christ's external abjectness, stumbled and disfigured themselves, being scandalised by it; whilst the latter, the Gentiles, puffed up with their knowledge, thought to restrict God within the limits of their own understanding, and to set limits and boundaries to the height and depth of His wisdom: and thus they could not bring themselves to be persuaded of what they did not first understand; and as they could not understand the counsels of God, nor penetrate the secret of His works, seeing nothing but the surface of them, and that which was externally manifest to all, they ridiculed them as something foolish and mad; just as the worldly-wise and prudent of the present day ridicule God's judgments and works. Human wisdom and prudence comes in this way to end in blasphemy against God, and against His word; because it does not understand the word, it is offended at it; and offended, it then condemns the word, and abhors it. For in this instance, human wisdom and prudence holds everything that it does not understand to be error, and worse than error, wherefore it avoids it, and counsels others to avoid it; and if it have the power, it exerts it, and constrains them to do so. Because, being unable to understand, it persuades itself that it is not what God desired

to say : for, had that been so, it thinks that it would then easily understand it ; but since it does not understand it, neither can understand it, it follows that it is error. This is its logic, exercised from its birth, and that which it commits to memory in its blind-schools. And hence it is that it makes wild and blasphemous discourses. The Holy Scriptures, whilst clear and resplendent, given for the dissipation of the darkness which sin wrought in the human understanding, do not suffer themselves to be understood by those who are proud and inflated with their prudence, and with their ignorant wisdom. So that for them this Epistle is most obscure, and more than difficult ; whilst these are they who judge it to be such, and to whom it is as a parable.

There are others, who read it without being furnished with any of these things of which these former make so much account. They read it in order to be taught, and to learn by it to know and to obey God. *All Scripture has to be read and understood with the same spirit with which it was written. This Epistle was written by the Spirit of God, of which he was possessed that wrote it :* and thus they, who shall have the same Spirit, will understand the Apostle's aim throughout it ; and they will succeed in extracting the fruit for which it was written. The curiosity of human wisdom and the vivacity of intellect find a field for exertion in the perusal of men's writings forged by the human spirit ; but to read and understand the sacred Scriptures a man needs that Spirit from heaven and profound humility. They, who enter upon their study, as apprentices, in order to be taught and guided by them to the attainment of the end contemplated by the Lord, who ordered them to be written, invoking first His favour and His help thereunto, are truly taught, and they accomplish the end He desired. Because the heavenly Spirit removes their doubts and solves their questions,

and He makes that simple and easy to them, which to the former is hard, parabolic, and more than difficult. So that, it being granted that this Scripture is difficult, its attendant difficulty does not lie so much in itself as in those who read it, and who seek to understand it without having the parts and necessary disposition required for such reading. In a blind man's inability to see the brightness of the sun, the failing is in the man and not in the sun itself. In order to see any body whatever, two other things must needs concur: the one, that the object which has to be seen be bright, or that it be placed near to light; and the other, that he have clear-seeing eyes who shall look at it. If either of these things fail, that cannot be seen which is looked at. However good a man's sight may be, he can see nothing in the darkness of night; whilst the man, who wants sight, can see nothing at mid-day. God's words are all light, as says His holy Prophet. They, who live after the flesh, and follow the precepts of the world, and are wedded to its opinion and to its judgment, and who seek to submit everything to its wisdom and reason, are blind; and cannot, therefore, see that which of itself is so clear and so resplendent. In order to be able to see and to understand God's truth, a man must needs have renounced this wisdom and those precepts, and all the other impediments which man as a child of Adam has, having inherited a part of his corruption.

Whence it is manifest that they who shall have to read this Epistle to profit must needs be Christians, I mean be incorporated into Jesus Christ and quickened by His Spirit. They, who are so well disposed and so well animated, that Christ lives in them, and that they live in Christ, and who in their walk desire to conform themselves to Him, and to follow out His every command, will find the difficulties, that shall here present themselves, removed by degrees, without knowing how. To such, because they

have a good sight, and the understanding already enlightened with Divine illumination, light to them is light, and thus they live and dwell in light. Christ wills that His disciples be children, and that they wholly depend upon Him; that they allow themselves to be taught, and to be guided wherever He shall lead them. To those, who hold these conditions, He Himself expounds the mystery of the Kingdom of heaven, and He discovers to them what is hidden from the worldly wise and from the worldly prudent. To these prudent ones all God's words are like arduous ascents, and precipices, where they get severely hurt and perish. But to those others, who, like children, confess their ignorance, and renounce their own wisdom, and follow that of the Spirit of Christ, God's words are all plain and sweet. And they not only do not hurt or wound themselves with them, but they are medicine to their wounds, rest and comfort in their labours, clearness and light in their doubts; God's Spirit, who makes them His temple, wherein He dwells, working these effects in them.

In conclusion, the Epistle is clear to those who are thus disposed; for they labour and study to understand it, not with curiosity, but with humility, neither relying upon their labour, nor upon their industry, but waiting for what the Lord shall be pleased to communicate to them, and receiving with a grateful mind from His hand what He shall deign to distribute to them. They read all God's words with such dispositions, and what they do not understand in them they adore, and ask in humility and confiding prayer of the Lord, that He should give them to understand it, and that He should expound it to them; and they herein leave it to the Lord Himself as to the mode and to the time when He shall be pleased to fulfil their petition. So that to them who are such, because they are lowly and truly humble, the Epistle is very

easy and like a depository of great and heavenly treasures; because they are capable of God's gifts and graces, as He Himself says. But for them, who are arrogant and proud of their understanding, it is most exalted; so much so that they cannot penetrate it or understand it. Because by the exaltation of their own wisdom and inflated pride, they wholly disqualify themselves for the attainment of the true knowledge of it. And thus one of the proper means in order to understand it is for a man truly to abase and humiliate himself, by divesting himself of his own sense, continually mortifying it, in order to receive and put on that of God, which His Apostle here declares to us, and herewith ever to retain the imitation of our Redeemer as our aim. So that by how much the more the Christian shall understand of the Epistle, so much the more would he resemble and be like Him in his characteristics, in His humility and meekness. And that, in attaining to understand it, he should be far removed from vice and closely united to Him; so that he might serve as a pattern, from whom others might learn to love and to follow Christian piety. Besides, this book is worthy to be prized on account of its being so learned and so Christian, and also because it comes from a source whence such treasures but seldom emanate. Nobles and cavaliers, whom the world holds in such high estimation, disdain, as is seen by experience, to occupy themselves with the love and study of divine things, surrendering themselves wholly to worldly things, setting all their love and their affection upon them. Love to the study of divine letters is, as it were, banished from amongst the nobles; so that it seems that the majority have formally professed to have nothing to do with them, as if all the things that concern Christianity, and which are necessary in order to become true and living members of Christ, and to come to enjoy the

celestial inheritance which is promised to all them who are such, did not concern them.

Valdés
described.

The author who composed this book was a Cavalier, both noble and wealthy. But he piously and wisely considered that true nobility consisted, not in holding himself to be *de sangre azurra*, of purer blood than others, but in being an imitator of Christ, and in obeying the laws of Christian chivalry; and thus it most assuredly was that he renounced nobility of blood in order to attain the spiritual nobility of the children of God, and to be a partaker with them of the eternal inheritance. To do this as it should be done, he devoted himself to the study of sacred letters, seeing that it was the proper means to attain the accomplishment of his desire. He was so diligent in his study, and he brought it to such a good issue, and so peculiarly to the glory of God, that the Lord Himself helped him, and greatly prospered him in it. Because he did not thereby aim to rank amongst those sages whom the world esteems, but to be a Christian, classed among those of whom God approves. No speculative theologian, but a practical one, carrying out what he understood; not to be held to be a man of letters, but to have his mind stamped with Christ's moral features, and to resemble Him in them, as he ever clearly showed in life. And thus, in this his work, he, who shall read it with attention, shall know that he speaks, not like a man who has his understanding simply informed, but like one who holds his will subject to, and enamoured of, the truth which he understood. He thus attained to be, and acquired the title of, a wise man, not amongst those who are delighted with their own opinions, but amongst those who have the knowledge of God, and who are truly wise, their wisdom having come from heaven. Because he was such, and that he walked in Christ's steps, he endured great troubles whilst he lived. The world treated him as it is wont to treat those who

take obedience and love of the truth to heart. For as it could not bear Christ, neither can it bear any one of His members; and as it abhorred and persecuted Him, so it ever abhors them and persecutes them. Having, however, got beyond the perils and troubles of this life, he is now enjoying in the other those blessings, which the Lord assigns to the man, who has followed and obeyed Him to the end of his days. It appears that divine goodness was pleased to give this His faithful servant to the Nobles and Cavaliers of his nation as a mirror, in whom they might behold themselves, and might learn to pride themselves upon being nobles and scions (*hidalgos*) of that nobility, whose career does not finish in this life, but which runs on endlessly in the other. Let our Nobles then contemplate this generous Cavalier, who, in order to persevere in being Christ's servant, did not hesitate to sink his own nobility as valueless, and to renounce everything in order not to renounce Christ. Let them consider how much more he esteemed the riches and treasures which are not seen than those which are seen, since he trod these under foot to remain possessed of those. They ought to learn from this servant of Christ, that if they wish to enjoy the privileges of the children of God, they must, as he did, renounce their own privileges and advantages, and come down from their highmindedness to the humility which they pursue, who are of the aristocracy of heaven. For no one can rise to reign with Christ unless he first have suffered with Him, and have been an imitator of Him here. So that it is here shown that Christ admits all, high and low, to His service, and that He rejects no one; for He does not cast out any of those who take upon them the yoke of His humility and meekness, unless he dismiss himself, seeking preferentially to serve the vanity of sin and of the world rather than divine truth. Well, then, since this is so, let us all avail ourselves of these divine

treasures, and let us receive them with the spirit in which God sends them to us, hoping, that if He be pleased to spare our life, and to assist us with His refreshing grace, other things in connection with the Holy Scripture of the New Testament, written by the same author, who composed this work, no less true and salutary than these, shall be published.¹ Render thanks, Christian

Reader, to God for His mercies so abundant
and so worthy of Himself, and enjoy them
and avail thyself of them to His glory
and to thy salvation.

¹ Dr. Juan Perez de Pineda here refers to Juan de Valdés' other Commentaries upon different books of Scripture, all of which remain undiscovered, save that on the Gospel of Matthew, that on the first book of Psalms, and these two, now publishing, on the Epistle to the Romans and on the First Epistle to the Corinthians.

Juan de Valdés' Dedicatory Letter,

ADDRESSED TO GIULIA GONZAGA, AND PREFIXED TO HIS SPANISH
VERSION OF ST. PAUL'S EPISTLE TO THE ROMANS AND THE
FIRST EPISTLE TO THE CORINTHIANS, TOGETHER WITH HIS
COMMENTARIES UPON THESE EPISTLES.



TO THE MOST ILLUSTRIOUS LADY, SIGNORA DONNA GIULIA DE
GONZAGA.

BEING persuaded, most illustrious lady, that by the constant perusal of the Psalms of David, which I (having translated them from Hebrew into Spanish) sent you last year, you will have moulded within you, a mind as pious and as confiding in God, and as submissive to God in all things, as was that of David; and desirous that you, advancing still further, should mould within you a mind, as perfect, as stable, and as constant in things pertaining to the Gospel of Christ as was that of St. Paul, I now send you these Epistles of St. Paul, translated from the Greek into Spanish, by the continual reading of which I am certain that you will greatly progress in spiritual edification, provided that you do not read, under the promptings of curiosity and of vanity, to acquire knowledge, as do ungodly men, who think to bring God under obligation by setting themselves to read St. Paul, just as Spaniards, who should speak Greek, might think of bringing a Greek Emperor under obligation; but that you do read in order to mould and establish your mind as was moulded and established that of St. Paul.

I desire to caution you hereupon that you have so far to imitate David as you shall know that he imitates God, and that you have so far to imitate St. Paul as you shall know that he imitates Christ. This I say because it ought to be your aim to be very like Christ and very like God, striving to recover that image and likeness of God, in conformity with which the first man was created. And I am not satisfied that you should think to regain this, having only David and St. Paul before you as models; because, at the best, that only would happen to you which occurs to the painter, who takes a likeness from a portrait painted by another; for he not only fails to attain to the truthfulness of nature, but he does not even come up to the perfection of the picture from which he copies it, or, if he do so, it is as by a miracle: and I say that I am not satisfied, because I wish you to keep David and St. Paul as models, only so long as your mind is incapable of taking Christ and God for your models, ever aiming to perfect yourself in what concerns godliness and in what concerns the Gospel, in such manner, that your mind becoming able to take Christ and God for models, you come to take your likeness from the life, from the image of Christ Himself and from the image of God Himself; that your portrait may serve as a model to others, just as the portraits of David and of St. Paul now serve as models for you. And if this which I say appear to you to be something novel and never practised, know that it is nothing but what is ancient and that has been much practised, although from its not being understood it seems to be novel and never done. That this is the fact, appears from what St. Paul says in writing to the Corinthians, where he tells them that they were '*yet carnal and not spiritual.*' He says to them, "*Be ye imitators of me as I also am an imitator of Christ,*" meaning:—imitate me so far as I imitate Christ. Here it must be understood that, had the Corinthians been spiritual,

he would not have said to them, "Imitate me; take your likeness from that which I have taken from Christ," but he would have said to them, as he says to the Ephesians, who were spiritual, "*Be ye imitators of God, as dear children;*" meaning, since you are children of God and most beloved of God, strive to recover the image and likeness of God, taking it not from any man, but from God Himself. Nay, it appears that our Lord Jesus Christ Himself had this same object in view, for He says in one place, "*Learn of me, for I am meek and lowly of heart.*" He says in another, "*Be ye perfect, as your Father in heaven is perfect.*" You see that in counselling you that you should endeavour to get your likeness from the image of Christ Himself and from the image of God Himself, I tell you of nothing novel or unessayed, but of something old and already practised by Christ Himself and by His apostle St. Paul.

It remains, that commending yourself to God, you apply your mind to it. This you will do by imitating David so far as he imitates God, and that he is conformable with the image and likeness of God, having got his likeness from God Himself; and by imitating St. Paul so far as he imitates Christ, and conforms with the image and likeness of Christ, having got his likeness from Christ Himself: and do not stop here, but advancing still farther, consider that you have to imitate God, getting your likeness to the life from the image of Christ Himself and from the image of God Himself. *And because the constant perusal of the histories [the Gospels] of Christ, narrating very many of Christ's works and very many of Christ's discourses, will greatly assist you to imitate Christ, and to get your likeness of Christ—for I understand that God displays much greater power in moving men's hearts by them, in mortifying them, and in quickening them, than by any other writings in existence—I purpose with God's*

favour to help you by them, as I have helped you by David and by St. Paul.¹

And know assuredly, that just as in the reading of St. Paul the wonderful effects of the Cross of Christ are known, seen, and felt, so in the reading of the histories of Christ the Cross of Christ itself is wonderfully known, seen, and felt.

Under this epithet Cross of Christ I understand everything in Christ that savoured of weakness and infirmity, as well as in what He Himself felt in the endurance of hunger and of thirst, of cold and of heat, with all the other painful experiences to which these our bodies are subject, and in the suffering, affliction, and anguish on account of certain things that He beheld amongst men and in men, and in suffering intensely in death, as also in His outward appearance, on account of which He was held to be a man, vile low, and vulgar, and that He was treated as such, and as a man pernicious and scandalous, and that as such He was crucified.

I will fulfil this my promise in relation to the histories of Christ, when it shall please and as it shall please the Divine Majesty; in the meanwhile you ought not to lose time. Aim daily to make yourself more like God, by availing yourself of the perusal of David,² and more like Christ by availing yourself of the perusal of St. Paul, in which you will also see the Cross of Christ, although not so clearly as in the Gospels.

And because the reading of St. Paul is commonly held to be more difficult than that of the Gospels, which are the histories of Christ, it may, peradventure, appear strange

¹ Valdés' Spanish version of Matthew's Gospel, and his commentary thereon, were published at Madrid in 1880, and translated into English in 1881 by John T. Betts.

² The Editor purposes translating and publishing Valdés' recently discovered MS. Commentary on the first book of Psalms, now publishing in Madrid.

to you that I have given you St. Paul before the Gospels. I wish you to know that, according to my apprehension, *there is, without doubt, greater difficulty in the perfect understanding of the Gospels than of the Epistles of St. Paul.* This, I conceive, proceeds from various causes which would be long to enumerate here. I will only say this: that because *I read in St. Paul the ideas and experiences of St. Paul, and in the Gospels the many ideas and many experiences of Christ, I find so much greater difficulty in the perfect understanding of the Gospels than in the perfect understanding of St. Paul, as I conceive that the ideas and experiences of Christ were more exalted and more divine than the ideas and experiences of St. Paul;* not denying, that as to the general sense and as to the style, the Gospels may be much more intelligible than St. Paul; although I reserve to myself the opportunity to speak more at large concerning this when it shall please God that I come to translate the Gospels.

In the translation I have sought to adhere to the letter of the text, rendering it word for word, as much as it was possible for me to do so; and even leaving ambiguity where, finding it in the Greek text, I have been able to leave it in the Spanish, when the text might apply in one sense or in another. I have done this because in translating St. Paul I have not pretended to write my own conceptions, but those of St. Paul. It is indeed true that I have added some [*palabrillos*] expletives to the text, where it appeared to me that some of them are understood in the Greek text, although they are not written; whilst it seems that others are necessarily to be understood. All these are, as you will see, marked, in order that you may recognise them as mine, and that you may treat them as shall seem best to you as to the reading or not reading of them. But mark, that just as it is not

well to make little account of what God may of Himself give you to understand in this reading, so neither is it well that you rely much upon your own judgment, despising the judgment of others. It is not well for you to undervalue your own, and it is wrong for you to undervalue that of others.

In the Commentaries that I have written upon what I have translated, I have kept as close to the mind of St. Paul as it has been possible for me, setting down his ideas and not mine; and if I have departed from them in anything, it has been through ignorance and not through wilfulness; and therefore I shall be glad and feel it a pleasure to be corrected and put right in that wherein I shall have failed, and more so in that which might awaken any scruple, however small, in any Christian mind. Because although my principal design in this writing has been, as you know, to satisfy your wishes, yet whilst desiring to render them profitable to you, I desire at the same time to benefit all who shall read this writing, and not to offend the humblest of them in anything. This is what I principally protest, because I understand that the Son of God whilst He lived here below made this protest, which I, being a Christian, am obliged to imitate.

The Latin words¹ which I place at the beginning of the Commentaries do not serve, as you might think, to assist you to understand the Latin by the Spanish, for they frequently disagree the one from the other, but rather think that they only serve to help you the more easily to understand which are the Latin words to which the Spanish correspond, for these, as I have said, conform to the Greek text and not to the Latin, because St. Paul wrote in Greek and not in Latin; and supposing, for

¹ The Latin words prefixed to every verse of each chapter of the Commentary were the initiatory ones of the Latin Vulgate.

instance, that you should wish to read St. Paul's text without my Commentaries, I wish to point out some things that will open up the way for your doing so with greater facility, and that will render the apprehension of St. Paul's mind easy.

And thus I tell you that by the GOSPEL, St. Paul means *the proclamation of the good news of the general pardon that is published throughout the world, affirming that God has pardoned all the sins of all the men in the world, executing the rigour of His justice for all of them upon Christ, who has proclaimed this general pardon to the world*, and in whose Name all they who publish it do proclaim it, in order that men moved by the authority of Christ, who is the Son of God, may give credit to the general pardon, and relying upon the Word of God, may hold themselves to be reconciled to God, and may desist from striving after other reconciliations. Where you must understand that God in this case has done and does with men like a prince, whose vassals having rebelled against him, and having on account of their rebellion fled from the kingdom, he grants them a general pardon, and he sends it to be proclaimed to them by his son, in order that they, through the son's authority, should credit the pardon, and thus reliant upon the prince's word, should come to the kingdom, desisting from every endeavour to procure the prince's pardon in any other way or by any other means whatever. Where it is to be understood, that they, who believe Christ to be the Son of God, but who do not credit the general pardon which He published and publishes, do not hold themselves to be reconciled to God, and they go about seeking other reconciliations, not confiding in that which Christ published, and which on Christ's part is published; they do just what the vassals of that prince would do,

who, believing that he who publishes the general pardon is the prince's son, should not hold themselves to be pardoned, and should thus not return to the kingdom. And I understand, too, that neither will the prince to whom this should happen carry out his design; for he sent his son solely for the purpose, that he, being recognised as son, should be believed in what he declared. Neither does it appear that God carries out His design as to them, who, recognising Christ to be the Son of God, but not relying upon what He proclaims to them upon God's part, do not hold themselves to be reconciled to God; His design being only carried out as to those, who, recognising Christ to be the Son of God, and relying upon what He proclaims to them upon the part of God, hold themselves to be reconciled to God, and therefore pious, just, and holy. It is indeed true that the knowledge which they have of Christ being the Son of God, who do not feel themselves to be reconciled to God, cannot properly be called knowledge, it being more properly opinion than knowledge; because, had it been knowledge, it would have in them the effect it has in others, assuring them of their reconciliation to God, and giving them peace in their consciences.

Besides this, know that, by the *LETTER*, St. Paul means all that a man does, says, and thinks without being inspired by God thereunto; although they be things that other men may have said, done, and thought, being thereunto inspired; and that by the *SPIRIT*, he means all that man does, says, and thinks, being thereunto moved and inspired of God. It was the *LETTER* in St. Peter, his separating himself when in Antioch from intercourse with the Gentiles, in order not to scandalise the Jews; and it was the *SPIRIT* in St. Paul, his rebuking Peter on account of it.

Know, moreover, that by FAITH, St. Paul means the credit that man gives to the general pardon which Christ has published, and which is published on the part of, and in the name of, Christ.

And that by HOPE, he means the patience and the endurance with which the believer hopes for the fulfilment of what he believes, without wearying himself in hoping, and without desisting from his pretension to that for which he hopes; and that by CHARITY, he means the hearty affection wherewith the man who believes and who hopes, loves that which he believes and hopes for, loving God and Christ, of whom, and through whom, he has to obtain what he believes, what he hopes for, and what he loves; and loving, too, everything that is God's and that is Christ's.

Know, besides, that by the JUSTICE OR RIGHTEOUSNESS OF GOD, St. Paul means the perfection of God, precisely as when we wish to say of a man that he is perfect, we say that he is a just or righteous man, meaning that there is not anything in him that is not very good, and that, in point of fact, he is without defect.

That by the GRACE OF GOD, he means the favour that God does man in drawing him to accept the general pardon, and in upholding him and in enriching him with other inward favours, which are called *grace*, because God gives them graciously, without any regard to merits, solely because such is His will.

That by the GIFT OF GOD, his principal meaning is His having given us Christ, that the rigour of His justice having been executed upon Him, we may hold firm on the general pardon. And he particularly means the outward gifts of the Holy Spirit, which in St. Paul's time were abundantly communicated to believers.

That by SIN, he almost ever means the proneness

and appetite for sin which lives in man through depravity, natural and acquired; and I say almost, because that by sin he occasionally means the sacrifice for sin.

That by THE OLD MAN, he means man's state neither regenerated nor renewed by the Holy Spirit; whilst by THE NEW MAN, he means man already regenerated and renewed by the Holy Spirit.

And know, likewise, that by THE FLESH, by THE ANIMAL MAN, by THE BODY OF SIN, and by THE LAW IN THE MEMBERS, he means the same as by THE OLD MAN, which is nature without the Holy Spirit.

And know that by THE LAW OF GOD, he means that, which God gave the Jewish people by Moses, which at times he calls *the Law of Death*, because its office was to condemn, whilst at other times he calls it *the Law of Sin*, because it irritated in man the affections and lusts to sin.

That by THE LAW OF THE SPIRIT, he means faith.

By CIRCUMCISION, he means the Jews, and that by UNCIRCUMCISION, he means the Gentiles.

And know, lastly, that by CHRISTIAN LIBERTY, he means the degree, the condition, and the dignity, to which God brings the man that accepts the grace of the Gospel, who, in being regenerated and renewed and made a child of God, is free and exempt from the things to which other men are subject; forasmuch as he sustains himself in regeneration and in renovation, and does not deprive himself of adoption, through which he is ruled and governed by the Spirit of God.

Of all this you may avail yourself as a guide wherewith to hit upon the sense of many things you will read in St. Paul. And because it might awaken surprise in you to see that St. Paul, setting himself to reprehend vices in certain persons amongst those to whom he writes, and

cautioning them against those vices of which they ought to beware, he specifies certain vices which are disgraceful even in men of the world, it appearing strange to you that it should be necessary to caution Christians against those vices, and that he should not touch upon the vices which are more inward, and which are, therefore, more pernicious; know this, that because in St. Paul's time there were some, who converted Christian liberty into carnal license, and addicted themselves to vices and to frauds, it was necessary that St. Paul should correct them peculiarly in that wherein they most sinned; so that it was also necessary at that time to remedy outward vices in Christians, because they did not hold them to be bad, nor were they personally ashamed of them, through the false view which they entertained of Christian liberty, and through their having ceased to be influenced by the world's esteem; as it is necessary now to remedy inward vices in Christians, for that they, partly for God's sake and partly for the world's sake, personally abstain from outward vices, allowing themselves, however, to be overcome by inward ones, partly because they do not know them to be vices, and partly because the world holds the absence of those vices to be a vice in itself.

You will find in St. Paul some things that you will not find in yourself, and you will find others that you will not understand, and others that will appear strange to you. It appears to me that you may let all those things pass, being unwilling to greatly fatigue yourself in attempting to understand them, since *the design with which you set about to read St. Paul is not to understand all that St. Paul says, but to form your mind with what God shall give you to understand, to feel, and to relish in St. Paul.*

I likewise counsel you, when you begin to read an Epistle, that you should not fail to read the argument which you will find prefixed to it, because it throws great light upon all the Epistle. But all these counsels are nothing, and one is worth much more than them all; it is this: that you ever, when taking St. Paul into your hands, commend yourself to God, supplicating of Him to send His Holy Spirit that He should be your guide in this reading, and that you seek to have Him, through the mediation of the only-begotten Son of God, Jesus Christ our Lord, to whom be glory for ever. Amen.

THE ARGUMENT

UPON

St. Paul's Epistle to the Romans.

—o—

It appears that the Romans, to whom St. Paul wrote this Epistle, were a certain number of Christians who dwelt in Rome ; some converts from Judaism to the Gospel, whilst the others were converts from the Gentiles. So that these were only called Romans because they dwelt in Rome. That this is the fact appears from many things that are written in this Epistle, and particularly from what is stated in the beginning: ‘ *To all who are in Rome.*’

It appears that there were some contentions and some opinions wherein those Christians, who lived at Rome, differed amongst themselves.

The contentions consisted in that the Jews despised the Gentiles, treating them as aliens to the Gospel ; holding themselves and judging themselves to be naturalised in it, and they alleged *their* reasons both for one and the other ; whilst the Gentiles despised the Jews, treating them as unworthy of the grace of the Gospel, holding themselves and judging themselves to be worthy of it, and they alleged *their* reasons for both one and the other.

Their differing convictions consisted in the attribution of justification to faith, by some, whilst justification was attributed to works, by others. Faith, by which I mean belief, was attributed by some to grace, whilst it was

attributed to free will by others. Some admitted predestination, whilst others rejected it. Some exalted the Law of Moses in everything, others did not, but in part, whilst others would not have it, either as a whole, or in part. Finally there were some, who, being free and being strong in faith, would not submit themselves to outward observances; whilst there were others, who, being weak, and infirm in faith, not only submitted themselves to outward observances, but, as it ever happens, thought ill of those, who did not do as they did. Herein, it seems, did the contentions and the discordant sentiments of the Christians who lived at Rome, consist.

It appears that all this coming under St. Paul's notice, he wrote them this Epistle, aiming thereby, to remove their contentions from amongst them, and to remove their discordant sentiments from amongst them, because the result of contentions is ever diversity of sentiments, and through diversity of sentiments, multiplied contentions.

His mode of removing their contentions is by equalising them both, as well in the evil which was peculiarly their own, as in the good which they had from God's bounty; and he removes their discordant sentiments by telling them his opinion in relation to every one of them, and whilst treating this subject he proceeds throughout to treat and touch upon many other things very worthy of consideration, very lofty, and most divine: so much so, that there is much reason for what is said, that this Epistle being understood, it is easy to understand all that is essential in Holy Scripture; and I call essential that which pertains to the justification, and to the vivification, to the resurrection and to the glorification of man, because this is the principal design of Holy Scripture: for that thereby the glory of God, and of the Son of God, Jesus Christ our Lord, is illustrated.

THE EPISTLE OF ST. PAUL TO THE ROMANS,

*FAITHFULLY TRANSLATED FROM THE GREEK
INTO SPANISH,*

AND EXPOUNDED, AS FAR AS IT HAS BEEN POSSIBLE,
CONFORMABLY WITH WHAT APPEARS TO HAVE BEEN
THE APOSTLE PAUL'S OWN APPREHENSION.

CHAPTER I.

I. 1.—Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

St. Paul, being desirous to write to those in Rome, who were Christians, what the Holy Spirit, which dwelt within him, felt, with relation to the differences and controversies that existed amongst them, in order that they, believing in his words, might all come to feel alike, and to live in harmony, asserts first his dignity; this consists in his being a servant of Christ, for that he had been called to the apostolate, and had been separated from the world, and set apart to publish the gospel of God.

And here I understand that in calling himself "*the servant of Christ*," he does not deprive himself of the dignity of a child of God, it being a fact that he was a child of God, by regeneration: for he had received the grace of the gospel, he was a member of Christ, and he

had the spirit of Christ, and he was the servant of Christ, through the apostolate, because that in preaching the gospel, he served Christ, illustrating Christ's name and His righteousness. So that the name of "servant of Christ" properly attaches itself to those who serve in the gospel of Christ, discharging the duty of apostles.

And I understand that they serve in the gospel, who publish amongst men the justice of God executed upon Christ, affirming that through it, God has already pardoned all men, solely upon their believing in the gospel, and upon their accepting this righteousness as their own, and upon their remitting themselves to it.

Where it is to be understood, that because this is the best news that ever might, or ever could be brought to man, it is called the gospel, which means good tidings, something worthy of reward (albricias, paid to him who first brings good news). At times St. Paul calls it the *gospel of God*, because He sent it; at other times, the *gospel of Christ*, because Christ was the bearer of it, and confirmed it by His death. And on some occasions, *my gospel*, because he published it amongst the Gentiles.

I. 2.—Which He had promised afore by His prophets in the Holy Scriptures concerning His Son.

St. Paul having asserted his dignity, now asserts that of the gospel, which he preached, whereby he increases his own. And he constitutes the dignity of the gospel partly upon its antiquity, and partly upon the authority of the Holy Scriptures: and thus he says, that God had promised it in past ages to man; and this by His prophets, and in the Holy Scriptures, and particularly in those which speak of Christ.

These Scriptures, are they which contain the promises of the Messiah, who is the same as Christ: thus do I understand that expression "*concerning His Son*," that the

Holy Scriptures are of His Son ; whom I here understand St. Paul to call *the Son of God*, proceeding to assert the dignity of Christ ; and thus he says :

I. 3, 4.—Who was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead of Jesus Christ our Lord.

St. Paul constitutes Christ's dignity in that, as to the flesh, He is of the lineage of David, and in that as to the Spirit, He is the Son of God.

Wherein I understand that he, to satisfy the Jews, who knew that the Messiah had to be of David's lineage, says, that Christ was of the seed of David ; and I understand that he does not adduce proof of this, because it was a thing of great notoriety, and even something not very necessary. I understand him likewise to adduce proof that Christ was the Son of God, because it was something not very notorious and very necessary, by stating, that His divine Sonship had been declared by the power with which He, after His resurrection, gave His Holy Spirit to those who accepted the gospel ; it being God's sole prerogative to make men saints, by giving them His Holy Spirit. So that this may be accepted as the order of the passage. Christ Himself, who, according to the flesh is the son of David, has declared Himself to be the Son of God, by the power with which He confers the Holy Spirit, after that, and because that, having been dead and buried, He rose again from the dead and lives.

Wherein I understand that Christ alone is the Son of God by generation, all other men, who attain to be children of God, becoming so by regeneration : they are born children of wrath, for as children of Adam God considers them such. When they accept the gospel

they die as to Adam, and they rise again as to Christ; and thus they become, by being born again, children of God, for God considers them as members of Christ. Different individuals give these words of St. Paul different meanings; for my part, without prejudging others, I am satisfied with this.

I. 5.—By whom we have received grace and apostleship.

He means that he had received the grace of justification by faith from Christ, and that he had received from Christ Himself the office of apostle.

I. 5.—For obedience to the faith among all nations for His name.

He means to say that Christ's design, in making him an apostle, was that he might have, from amongst all the nations of the world, some persons who should be obedient to the faith. And man is then obedient to the faith, when subjecting the judgment of his reason and of his carnal prudence to that which is told him from God, he believes it, and he holds it to be certain, and he confides in it. In this mode Noah was obedient unto faith, when he constructed the ark, and introduced the multitude of animals into it which God commanded him; and in this mode Abraham was obedient unto faith, when he circumcised himself, and when he prepared to sacrifice his son Isaac. And in this same manner have all they, who are the elect of God and predestinated to eternal life gone on, one after the other, walking in obedience to the faith wherewith the gospel is received. All others but believe what they comprehend by their human reason.

When the apostle says, "*for His name*," I understand him to mean, that the obedience, which the nations have to yield to the faith, must arise from the consideration,

not that St. Paul preached it when he published the gospel, but that Christ had confirmed it with His blood when He brought the gospel. So that, "*for His name*," is the same as cleaving to Him, as we commonly say, Depend upon me, meaning, confide in me.

I. 6.—Among whom are ye also the called of Jesus Christ.

St. Paul means that those, who were at Rome, and to whom he wrote, were likewise among the nations, who were to yield obedience to the faith, through his preaching.

And in that expression, "*the called of Jesus Christ*," it may be his meaning, that Jesus Christ had called them; and it may also be the same as though he should say, called to be Christians, and I the rather adhere to this.

I. 7.—To all that be in Rome, beloved of God, called to be saints : grace to you, and peace, from God our Father, and the Lord Jesus Christ.

This is St. Paul's ordinary salutation, the desire that grace and peace from God, and from Christ, may come to them, whom God loves, and who are saints. Whence I understand that *it is the Christian's peculiar glory to be beloved of God*.

And when he says, "*called saints*," it may be that he means, called to be saints; but I am rather disposed to believe that the expression "*called saints*" is the same as called Christians, because, in the Primitive Church, Christians were called saints.

By (the word) "*grace*," I here understand the continuous favour of God, by means of which, the man, who is called and chosen, goes on to increase in the knowledge of God and of Christ, and so in the godliness, and in the faith that gives justification.

By (the word) "*peace*," I, considering that St. Paul was a Jew, understand perfect felicity, inward and outward; since this is what the word "*peace*" means in Hebrew.

I understand St. Paul to call "*God*," "*Father*," in relation to creation, to generation, and principally to regeneration, which makes us children of God; and I understand him to call Christ "*Lord*," in relation to his having purchased and rescued us from death, qualifying us by justification for resurrection. This is to be kept in view throughout St. Paul's writings.

I. 8.—First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

St. Paul shows his Christian affection, when he thanks God that the faith of the Christians at Rome was great: and, by way of enhancing its greatness, he says that it was spoken of throughout the whole world; whilst by saying that he renders thanks to God on account of their faith, he means, that it was by God's gift that they believed.

And when he says, "*through Jesus Christ*," he means, that it is through Christ's agency that God communicates faith to the believer. It may also be that he may mean that Christ is the cause for which he renders thanks to God, as in the instance when a person has received some kindness from a prince through the medium of a son of his, that he renders to the prince thanks through the son.

I. 9.—For God is my witness, whom I serve with my spirit, in the gospel of His Son,

The saints are wont to call God to witness in their affairs, as well to be the more believed, as also because God alone can bear witness to the truth that is in them.

St. Paul, when he says that "*he served God in the Spirit*,"

means, that he held Him in inward mental reverence, approving of all that God does, as just, holy, and good.

And when he says, "*whom he also served in the gospel*," he means, that he preached the gospel with that diligence and with that purity with which it ought to be preached. Where I understand it to be every Christian's duty to serve God with a will, and this harmonises with what Christ says in John iv. 23; "*the true worshippers shall worship the Father, in spirit and in truth*." I likewise understand it to be the duty of an apostle to preach the gospel with reverence.

When he says, "*I serve*," he may mean, I worship, I venerate, I reverence.

I. 9, 10—that, without ceasing I make mention of you always in my prayers, making request, if by any means now at length I might have a prosperous journey by the will of God, to come unto you.

St. Paul above called God to witness in order that this his affection might be credited. Where I understand that, to constrain them to love him, he shows them that he loved them. And I understand that he sought to be loved, in order to be believed, and to be obeyed in that which he purposed to enjoin upon them, and to ask of them.

I understand that this desire which St. Paul had to see the Romans was pious, but personally his own, not wrought in him by the Holy Spirit. And I understand that he did not put it into execution, waiting until the will of God, and the movement of the Holy Spirit, should concur with his desire, and hereby is that "*walking in the Spirit*" to be understood, of which St. Paul himself speaks, in writing to the Galatians, v. 16–26.

I. 11, 12.—For I long to see you, that I may impart unto you some spiritual gift, to the end that

you may be established, that is, that I may be comforted together with you, by the mutual faith both of you and me.

St. Paul says the reason why he desired to see the Romans was for his and their common satisfaction, and for spiritual improvement. And this comfort and this improvement he bases upon faith; for the epithet faithful peculiarly attaches to the Christian.

By "*spiritual gift*," I do not think him to mean any of those outward gifts which were communicated at that time, but of those inward ones, such as the perception and knowledge of God and of Christ. And here we ought to dwell upon the consideration that the believing Christian's greatest joy is the contemplation of faith in believers. Which harmonises with what David says, Psalm cxix. 74, "They, who fear Thee, shall see me, and shall rejoice."

I. 13.—Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

St. Paul, in saying that his pious inclination to go and visit the Romans had been prohibited or obstructed by God, in order that the fruit might be greater when he went, teaches godly persons that when they shall be obstructed in any desires which may appear to them holy and pious, they may rest assured, that that obstruction is the work of God, who purposes by that obstruction something greater, more pious, and more holy.

Human wisdom is incapable of this, whilst the Holy Spirit is capable of it.

I. 14.—I am debtor both to the Greeks and to

the Barbarians, both to the wise and to the unwise.

As though the apostle had said, this desire lives in me, knowing myself, as I know myself, to be under obligation to preach the gospel to all nations, and to all sorts of people.

He calls those *Barbarians*, who were not Greeks, just as did the Romans, who, excepting the Greeks, called all Barbarians who were not Romans : and he calls the Greeks Gentiles.

I. 15.—So, as much as in me is, I am ready to preach the gospel to you that are in Rome also.

He means to say, because I know myself to be under obligation to all generally, I am prepared to preach the gospel to you likewise, but I wait until that the will of God concur with my will.

I. 16.—For I am not ashamed of the gospel of Christ.

St. Paul, when he says that he was not ashamed of the gospel of Christ, shows that it is in the eyes of the world something to be ashamed of. Whereupon I understand that this shame is not felt by those who do not live according to the gospel, who do not preach it in its purity ; whilst I understand it to be felt by those, who do live according to the gospel, and who do preach it in its purity ; but, although they feel it, they do not hold it to be shameful ; for that they esteem themselves dead to the world, despising worldly honour, even as St. Paul did. He knew that the gospel was a thing that excited shame, but he was not ashamed when he preached it.

I. 16.—For it is the power of God unto salva-

tion to every one that believeth, to the Jew first, and also to the Greek.

As though the apostle had said, For this is why I am not ashamed of the gospel, because I understand it to be the efficient instrument whereby God exhibits Himself powerful, saving all who believe, both Jews and Gentiles. He means to say, that God exhibits His power in a preached gospel, for that He draws thereby those whom He wills unto obedience to the faith, and they, who are drawn, He justifies and saves, and for that He too operates with the same effect upon the Gentiles as upon the Jews.

And I understand him to say, "*to the Jew first,*" conformably with that (declaration), *Salvation is of the Jews*: John iv. 22, for Christ was principally promised to them, and He was born of, and amongst, them.

I. 17.—For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

St. Paul understands the reason why the gospel is the power of God to be, because through it the justice (the righteousness) of God is revealed.

And by "*the righteousness [the justice] of God,*" the apostle understands that, wherewith God is in Himself most just and most perfect: which justice and perfection, he says, is manifested in the gospel, from faith to faith: understanding, that upon men's acceptance of the grace of the gospel, it comes to pass, that in proportion as faith increases in them, whom it renders just, so does the knowledge of God, as most just and most perfect, go on to increase also.

The men, who do not believe the gospel, not being just, do not know God to be just, and thus this manifestation of the justice of God through the gospel does not concern

them. Whereupon, I understand, that *only they, who are just, know God to be just.*

Furthermore, I understand that they alone are just who truly believe, since it is thus by believing, that they come to know that God is just.

So that this manifestation of the justice of God by the gospel from faith to faith, is wholly inward as regards believers, who recognise it in themselves, and they recognise it amongst believers like themselves. Unbelievers are unaffected by this manifestation of the justice of God by the gospel, for its nature is such, that it is not obtained by knowledge, but by experience, and by revelation.

And I understand too, that because in proportion as the man goes on to progress in faith, he goes on to progress in mortification and vivification, it comes to pass that he knows the justice of God, through acceptance of the gospel, knowing it from faith to faith, in proportion to the progress he makes in the development and in the confirmation of his faith.

St. Paul, to confirm what he has stated, avails himself of these words of Habakkuk ii. 4, meaning, that God spoke them by Habakkuk: that of the Jews, who were captives in Babylon, they, who should believe in the promise, which He had made, that He would return to Jerusalem in order that they might return, (this promise) is more amply fulfilled in connection with the gospel, since it is so that of the men who come into this world, and who depart out of it, only they shall rise again to attain life eternal, who shall believe in the gospel, which promises justification through true faith, and eternal life through justification.

I. 18.—For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

That which the apostle has stated up to this point, has

been but a kind of preface ; it now seems that, taking occasion from the last passage, where he says, that the righteousness of God is revealed through the gospel, he proceeds to state that through impiety the wrath of God is revealed against those who are impious to God, and unjust to man. Where I understand that just as the revelation of the justice of God only affects the pious, so likewise the revelation of the wrath of God affects the self-same persons ; the justice of God they recognise it in themselves, and the wrath they recognise it in the impious, whom they see chastised for their impieties. The ungodly neither recognise the justice of God in the just, nor do they recognise the wrath of God in themselves, for they do not know that their depravity and blindness is God's chastisement ; for had they recognised it, they would on that very account be godly.

In saying that this wrath of God is revealed or manifested "*from heaven*," I understand him to enhance the character of the wrath greatly, and when he says "*who hold the truth in unrighteousness*," I think him to mean, that with the knowledge of the truth they are unrighteous ; and in fixing, in what follows, the mode in which he understood those men to know the truth, he shows that all this argument of his, is directed against the Gentiles, it being his aim to show them that they had no cause to despise the Jews, stating that they had been the worst of men, for that knowing God, and having the law of God in their possession, they had lived viciously and licentiously, and that thus they too were in the same sin. So that they both equally stood in need of the grace and of the general pardon of the gospel.

I. 19.—Because that which may be known of God is manifest to them.

St. Paul proves that the Gentiles held the truth in un-

righteousness, stating that that which may be known of God, was manifest to them.

Where he says, "*that which may be,*" I think him to mean by reason and by human prudence; and I understand him to say, that because they had this knowledge, they held the truth in unrighteousness.

I. 19.—For God hath showed it unto them.

I think this manifestation is made generally to all men, for that God, in giving them reason and discourse of reason, and by placing before them this fabric of the world, appears to put them in the way of (attaining) the knowledge of God.

I. 20.—For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead.

He means to say that God manifested to man by this fabric of the world, which is the work of His hands, those things which in God are invisible. And that together with them He manifests His eternal power and His Godhead. Amongst the invisible things of God I understand St. Paul to mean His goodness, His truth, and His justice; and that what St. Paul here states is correct, they well know, who have read the works of the philosophers, where treating of God, although they through pride have not conjectured rightly, still to a certain extent they have succeeded in hitting upon it through the discourse of reason, and through the understanding which God has given them.

I. 20, 21.—So that they are without excuse; because that when they knew God, they glorified Him not as God, neither were thankful; but be-

came vain in their imaginations (reasonings), and their foolish heart was darkened.

I do not understand the apostle, when he says that "*they knew God*," to mean, that they knew Him in that manner in which they know Him who are true Christians; but that they knew Him as creatures may know. Neither do I understand them to have been inexcusable because they did not glorify God, neither render Him thanks, as they glorify Him and render Him thanks who accept the gospel of Christ; for human prudence and reason cannot attain to such perfection; but he means that they were inexcusable, because they neither glorified God, nor rendered Him thanks, up to the extent of knowledge they gained from the creatures; nay, seeking to transcend duty, by their wits and by their discourse, they lost themselves through an affectation of learning, into what I understand St. Paul to represent as "*becoming vain in their imaginations*," in their argumentative powers.

And as to what he says, "*that their silly heart was darkened*," I understand this ever to follow upon a man's becoming vain in his imaginations, in argument; as the becoming vain in imagination, in argument ever follows upon not glorifying God. These things are so intimately combined together, that they ever follow each upon the other, the one involving the other.

I. 22, 23.—Professing themselves to be wise, they became fools; and changed the glory of the immortal God into an image made like to mortal man, and to birds, and to four-footed beasts, and to creeping things.

That ever happens which St. Paul here states, that by how much the more a man prides himself upon his knowledge, his judgment, and his discourse, so much the more

is he bereft of it : and this bereavement he calls "*becoming foolish*," and from "*becoming foolish*," that ever follows, which occurred to the Gentiles ; for, from being overlearned, they came to worship images, the representations of creatures, whilst they ceased to worship God.

This heathen worship I understand to have been in quality, of like nature with the Jewish, as to ceremonies and externals. They alone, who have attained the spirit of the gospel, have felt what true adoration is, namely, to worship "*in spirit and in truth*."

He, in saying, "*they changed*," means the same as though he had said, they exchanged ; and the effect of "*becoming foolish*" is to cease to worship God, in order to worship creatures.

The Greek word *έρπετων* [rendered in the Spanish version *serpientes*], means every animal that glides with its chest upon the earth.

I. 24, 25.—Wherefore God also gave them up unto uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves : who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

St. Paul, when he states that the chastisement wherewith God chastised the idolatry of the Gentiles, was to leave them to follow out the desires of their hearts, means, that they should carry out their affections and lusts, which led them to sin against nature.

Where this judgment, already noticed by others, is to be noted by us, that God chastises impiety by sin, chastising certain sins by other sins. God abhors sin in general, for man in sinning departs from obligation, but it is His pleasure to execute the rigour of justice upon those who sin, making them to sin more, by severing them from His

grace and His favour, in order that by accumulating sins upon sins, they may fall into greater blindness, and thus may heap upon themselves greater condemnation.

Human wisdom is incapable of appreciating this judgment, for it does not understand how it can be possible that God, who abhors sin, should punish it by other sins; and its inability to comprehend this secret proceeds from their imagining God to have like affections with men; but they, in whom the Spirit of God dwells, are capable of appreciating this self-same judgment. He who searches out the deep things of God understands that God abhors sin in His elect, whilst it appears that He does not abhor it in those who are vessels of wrath, since He leaves them, like horses with hard mouths, to run their career of wickedness; and for that He contemplates the execution of His justice upon them. Just as it is satisfactory to the good father of a degenerate and incorrigible son, to reflect that as his son daily goes on worse and worse, he will thus have more just cause to disinherit him.

By these words of St. Paul, we are, moreover, to understand the very bad and exceedingly corrupt nature of the human heart, which, so soon as it severs itself from God, and so soon as it rules itself, falls into extravagant inconveniences, and into evils so great that carnal men cannot fathom them. We witness this every day, experimentally, for man, whilst bound by the chain of conscience, or by the chain of worldly honour, lives well and reputably: but when those bonds are broken, when he loses the fear of God, and when he loses the sense of shame in the sight of man, he clearly shows the evil nature of his mind. The godly and regenerate man lives well and reputably even without bonds.

When he says, "*the truth of God*," he means the true worship of God, and in saying, "*into a lie*," he means by idolatry, as he himself declares.

I. 26, 27.—For this cause God gave them up

unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

St. Paul apprehends that it was through God's chastisement that the Gentiles came to sin against nature; and he counsels us to consider God's chastisement in them, whom we shall see follow unnatural practices. And it is worthy of consideration that St. Paul apprehends that *the peculiar office of sin is the punishment of the sinner*, and this in order to aggravate the more the depravity of sin, and to cause it to be understood, how profound is the misery into which they fall, who abuse the knowledge of God, in not glorifying Him as they ought.

I. 28-31.—And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

Well does St. Paul here paint, and in their proper colours, those men who are chastised by their ungodliness, whereby they depart from God, and who cherish the opinion

that it is wrong to apply their minds to know God : an error into which human wisdom ever falls when it affects godliness without possessing it ; and it is so grave an error that, as St. Paul here says, God delivers up those who fall into it to a reprobate mind ; he means, to a depraved judgment ; that they should judge falsely of things ; and especially that they should fall into those unbecoming practices [those *inconvenientia*] here enumerated by St. Paul. Where I understand that all these affections and all these appetites live and reign in the minds of men, in some with greater, in others with less, energy. And I understand them to lie hid in the ungodly. In some [they lie hid] because they affect holiness ; in others they do so because the world speaks evil of them ; and again in some they do so because they fall under penal sanctions ; but these lusts reveal themselves when the man lays godliness wholly aside, when he loses all sense of shame as to the world, and when he ceases to fear punishment. But here I understand that the man who studies to be holy must needs recognise the majority of these affections and of these appetites in himself ; and he is constrained to think that those, which he does not feel, are asleep ; and that when they awake they will annoy him ; and such being his thoughts, he will be on his watch to mortify them.

I. 32.—Who knowing the justice of God, that they who do such things are worthy of death, not only do the same, but also approve of them who do them.

St. Paul by these words greatly enhances the depravity and reprobation into which the Gentiles had come, who, for that they held it not to be the right thing to know God, had been delivered up by God to their reprobate minds ; and says that, though they knew God's righteous

judgment, that those who exercised themselves in such practices should die for it, yet they nevertheless were so depraved, and so blind in their depravity, that not only did they exercise themselves in these practices, but proceeding yet further, they praised, they approved, and they held those to be virtuous who exercised themselves in them. It can scarcely be made to appear from the heathen writers that they approved of those who practised these vices, for it is but seldom that men wholly discover what they inwardly approve of or reprobate; and I say scarcely, meaning that it may be partly made to appear from the writings of the heathen themselves, where some things are praised which are here condemned by St. Paul, as, for instance, ambition and ungodliness. We also see some other of these vices praised by those who bear the name of Christian, whilst they have the habits and spirit of heathen, who not only approve of the ambitious and of the impious, who despise God, but who hold it to be polite to murmur, and who hold it to be "smart" to deceive, whilst they despise those, who are unpractised in these vices, as low and of no account: they thereby witness concerning themselves that they hold those who are practised therein as brave and virtuous; nay, it comes to this, that such only are esteemed, honoured, and prized by the world. And since the world is enmity to God, there is no wonder that it approves of what God disapproves, that it embraces those whom God rejects, and that it caresses those whom God chastises and abhors.

CHAPTER II.

II. 1.—Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things.

St. Paul concludes from all that he has stated, that the Gentile, in judging the Jew, because that he, having known God, had lived badly, he (the Gentile) became inexcusable before God, since it was so that he too, having had the knowledge of God, had lived as licentiously as the Jew; and that he was thus brought into the same fault with which he inculpated the Jew; and because this argument is continued, I would that the division of chapter had not here been made.

II. 2.—But we are sure that the judgment of God is according to truth against them who commit such things.

As though he had said, And that it is true that thou, who judgest, condemnest thyself, is clear, for we all know that God in administering justice condemns them who do the things of which we have spoken; now, since it is so that thou doest them, it is evident from that very fact that thou art brought into condemnation.

By "*the judgment of God*" the Holy Scriptures mean, God's rigorous examination, whereupon He chastises ungodliness, together with all its practices. And these

judgments of God are seen in His works, whereby He chastised the unbelief of the Jewish nation in the maltreatment which they experienced at the hands of their enemies, and as in the instance of David's vainglory, which He chastised by pestilence. Though, indeed, these were parental chastisements, to induce amendment, and not to confound, as was the hardness of heart wherewith He chastised Pharaoh; and as was the reprobate mind wherewith He chastised the heathen; and, therefore, it concerns every godly and Christian person to be well alert to see and to consider the works wherein God shows and manifests His judgments, which are to correct and which are to confound, although these latter never befall the godly and the truly Christian.

II. 3.—And thinkest thou this, O man, that judgest them who do such things, and doest the same, that thou shalt escape the judgment of God?

As though he should say, Since things are thus, thou Gentile hast deceived thyself, if thou thinkest that, in doing that which thou condemnest in the Jew, thou art not subject to the same condemnation as he.

In saying "*such things*," he means as are those of which I have spoken.

II. 4. — Or despisest thou the riches of His goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

It appears as though a Gentile might say, "Nay, Paul, considering the rigorous judgment of God upon the Jews, in so blinding them as that they should not recognise the grace of the Gospel, [I find that] He has rejected them;

and considering, on the other hand, the loving judgment of God shown to the Gentiles, in admitting them to the grace of the gospel, [I find that] He has accepted them: I come to this conclusion that the Gentiles have not been so bad as the Jews." To which St. Paul replies, that the Gentile was not to attribute his call and election to his own goodness, but only to the goodness, to the forbearance, and to the long-suffering of God, who, in not punishing them according to their iniquities and their ungodliness, had allowed the Gentiles to go on until He brought them to that period in which, led to repentance by the light of the gospel, they should cease from ungodliness with its works.

Now, Holy Scripture calls this repentance, and this newness of life "penitence." Where I understand it to be man's duty to think, that what time he is not rigorously punished for his wicked deeds, he is being invited by God to repent, and to self-knowledge, and to knowledge of the sinful state in which he is.

II. 5, 6.—But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and a revelation of the righteous judgment of God, who will render to every man according to his deeds.

Just as if he should say when speaking to the Gentile, God, of His mercy alone, calls thee to repentance, whilst thou ascribest the mercy of God to thy goodness, because thy heart is hard, and without a repentant trace; (such an one He calls impenitent;) so long as thou dost not respond to God, thy course is one of aggravating condemnation.

God's judgment-day he calls "*the day of wrath*," because he speaks of the punishment of the wicked. Had he spoken of the crown of the saints, he would have called it the day of salvation; as he indeed does call it in the

fifteenth chapter, and as Christ calls it when conversing with the apostles.

And when he says, that in that day the righteous judgment of God shall be revealed, he means, that prior to that day men are incapable of knowing it to be so that justice pervades all God's acts; but that then they will be capable; for God will unveil the mystery in which they are wrapped, so that they may be seen and understood.

Upon this day, says he, "*God will render to every man according to his works,*" meaning, that He will chastise the ungodliness of the wicked and their ungodly works, and that He will crown the godliness of the saints and their godly works. In the ungodly He will find nothing to crown, however much they may have laboured to do the thing that is right; for as Christ saith, the evil tree brings forth corrupt fruit; and thus they will be treated according to their ungodliness. Whilst in the godly, He will on that day find nothing to condemn or to chastise, however heedless they may have been in the doing of that which is right, for He will contemplate them, not by that which they are in themselves, but by that which they are in Christ; they having accepted the gospel, and having made the righteousness of Christ their own; which acceptance shall be crowned in them, together with the works which shall have proceeded from this good root; for, as Christ says, the good tree brings forth good fruit.

II. 7-10.—To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but

glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.

By these words it appears to be St. Paul's design to declare, that it will come to pass, that God will recompense every one according to his works. Where, although the words are somewhat confused, it is perfectly understood that what St. Paul says, means, that God will give eternal life, glory, and honour, and immortality, to those who shall have sought eternal life, glory, immortality and honour *in the way in which it is to be found*. And he says that God will punish with wrath and with indignation those, who shall not have sought it, who preferred to believe in falsehood rather than in truth.

The wicked seek glory, honour, immortality, and eternal life, but not by belief in the truth which the gospel preaches. They, by belief in the falsehood which human prudence preaches, will not attain what they seek; but the godly will attain it, who, by the gift of God, believe in the gospel, stopping their ears to the persuasions of human wisdom. The gospel declares that man attains all this, by accepting as his own the justice of God executed upon Christ. And human wisdom declares that man will attain all this by living virtuously, and by making satisfaction with good works for that wherein he shall have failed to live virtuously; as though man were able of himself to satisfy God, without Christ, as to his wickedness and as to his wicked works; and as though man were capable of producing a good work acceptable to the divine majesty without Christ.

Having stated that wretchedness awaits Jew and Gentile, and that bliss awaits Jew and Gentile, he places the Jew first, as the person more privileged, for the one as well as the other, and proceeds to say :

II. 11.—For there is no respect of persons with God.

Whereby he teaches, Be ye not astonished at this, for you have to learn that acceptance with God does not arise from one man's being a Jew, nor from another man's being a Gentile; it being so that in this God respects Jews as much as He does Gentiles, in that He accepts those from amongst them both, who are apt and capable of the kingdom of God; but peculiarly those whom He has known and predestinated, not regarding whether they are Jews, or whether they are Gentiles, holding them all as equals before Him.

II. 12.—For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law.

St. Paul confirms by these words what he has stated, that God has no respect to the persons of men, and hence he says, that as well the Gentiles, who have sinned without having a written law, as the Jews, who have sinned having a written law, they both come to be condemned before God. So that neither the one nor the other can pretend to any righteousness of their own; for the Gentile is precluded from saying, "God will not condemn me since He has not given me a law;" neither can the Jew allege, "God will not condemn me, for I have accepted His law."

The expression, "*shall be judged*," is as though he had said, shall be condemned.

II. 13.—For not the hearers of the law are just before God, but the doers of the law shall be justified.

As though St. Paul should say to the Jew, I state this, meaning, that justification before God is not attained by

hearing the law, by accepting it, and by knowing it by heart, but it is attained by the fulfilment of it. Where we must understand by these words that St. Paul means, since it is a fact that there was not amongst the Jews one who had fulfilled the law, it necessarily followed that there was not one who could pretend to self-justification. So that both in the preceding sentence and in this, St. Paul addresses himself to the Jews, because they pretended to pre-eminence over the Gentiles, in that they had had the law, and to the Gentiles also, because they pretended to exculpate themselves in not having had any law; against whom he speaks thus:

II. 14-16.—For when the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; in that they shew the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another; in the day when God shall judge the secrets of men according to my gospel by Jesus Christ.

The apostle, confirming what he had stated, that they who shall have sinned without law, shall be condemned without law, proceeds to show that this condemnation will be just; for so it is, that although the Gentiles had not the law of Moses, yet from the promptings of nature they approved of that which the law approves, and they condemned that which the law condemns; and hence he says their own consciences and their own thoughts bear witness, which at times operate in self-conviction, whilst they at other times operate in self-acquittal. So that this conflict adequately proved, that assuming they had not the law written on tables, yet

they had the law written in their hearts. And I do not believe that there is a man upon earth who cannot, to some extent, bear witness to these conflicting thoughts.

When he says, "*do by nature*," I understand him to mean, that they are inclined, or naturally apply themselves to do. So that it may be understood that the Gentiles, in aiming to live virtuously, aimed at doing that which the law commands; not, indeed, because the law commanded it, but because virtue required it. And understanding these words thus, their rashness stands forth who take occasion from them to state that man can naturally fulfil God's law, without further favour of God than that which is generally bestowed.

By the expression "*the work of the law*," is to be understood that which the law requires.

And by the words "*in the day*," I think him to mean that the thoughts which strive within men spring from their fear of the day of final judgment, wherein he says that God shall judge not only men's outward actions but their inward thoughts likewise; and for that reason that day is feared, although by some neither known nor understood, as by the Gentiles; nor fully believed in by others, as by false Christians.

In saying, "*according to my gospel*," I think him to mean, so it will be according to the tenor of the gospel which I preach.

And where he says, "*by Jesus Christ*," I think him to mean that his affirmation is by the authority of our Lord Jesus Christ.

II. 17-20.—Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them who are in

darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge and of the truth in the law.

The apostle here begins to humiliate and prostrate Jewish presumption, and he first sets forth all those things wherein they prided themselves, in order to give them the heavier blow. Whereby I am led to consider the ignorance of some godly persons, who pride themselves upon what they ought not to take pride in, and who do not pride themselves upon that wherein it is their duty to feel proud. They should, as did St. Paul, take pride in their weaknesses, in their infirmities, and in their misery, in order that that which was in St. Paul might dwell in them, I mean the Spirit of Christ, and the truth of Christ; all this they seek to conceal and to hide from view. Whilst they ought not to pride themselves upon what they have from God's gracious gift; and this they seek to manifest and to publish.

II. 21-23.—Thou, therefore, who teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God?

St. Paul proves to the Jews that they had not whereof to pride themselves, for if, on the one hand, God had favoured them, yet they, on the other, had, by their licentious lives, dishonoured God, whereby they gave to other nations occasion to form a bad opinion of God, in that He favoured and held so dissolute and so licentious a people for His own.

And in these days, how do they, who bear the Christian name, dishonour Christ by their licentious lives; for they cause other nations to think that, to live like a Christian is to live licentiously. And how, in these days, do they dishonour God, who, whilst they profess godliness, are insolent and dissolute, causing godliness to be evil spoken of.

Now St. Paul proves that it was a fact that the Jews did dishonour God by the dissolute mode in which they lived, by the testimony of Holy Scripture, stating :

II. 24.—For the name of God is blasphemed among the Gentiles through you, as it is written :

This Scripture is, by some, referred to Isaiah lii., and, by others, to Ezekiel xxxvi. However, this matters but little. It suffices that it fully proves what St. Paul intends.

When he says, "*is blasphemed*," he means is reviled, is vituperated.

II. 25.—For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

A Jew might say, "Well now, Paul, let it be assumed that I have lived licentiously, and likewise that I have been circumcised; is circumcision not to profit me anything?" To this St. Paul replies, that circumcision would then profit the circumcised when he lived in observance of the law; for to the man who disregards the law, his circumcision is the same as uncircumcision: just as I should say to a vicious and presumptuous Christian, who should attach importance to his having been baptized, "See, brother, baptism indeed profits, if that, in believing, thou embrace and make the justice of God executed upon Christ thine own; which faith will mortify in thee all vicious affec-

tions and lusts : but if thou, being baptized, standest not steadfast in this faith, and art without the mortification that is annexed to faith, know, as far as it concerns thee, that, in the sight of God, thy baptism is tantamount to thy not having been baptized."

I understand the benefit of circumcision to have consisted in the circumcised person finding himself thereby reminded of the pact and covenant which God had established with Abraham, when He promised him the inheritance of the world ; and of that which God had established with all the Jewish nation, when He promised them temporal happiness through observance of the law : for circumcision was given as a sign in connection with both (these) promises.

In like manner I understand the benefit of baptism to consist in the baptized person's remembrance that he is, by baptism, reminded of the covenant which God established with men through the medium of Jesus Christ, when He promised them justification and eternal life through faith, by believing in the covenant ; for baptism is the sign of the acceptance of the covenant, *since none are baptized save they who believe*. Now they who receive baptism without possessing the faith with which the covenant is accepted, and being without the Christian habits that are annexed to faith, are like unto those who received circumcision without having faith in the promise made to Abraham, and who lived disregarding the law : concerning whom St. Paul here states that their circumcision was useless.

By *uncircumcision* St. Paul means no circumcision ; and that which he says as to "*profit*," is to be referred to the days that preceded the preaching of the gospel.

II. 26.—Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ?

St. Paul means that, were it possible that an uncircumcised man, whom he styles the uncircumcision, should live conformably to the law of God, which he calls keeping the righteousness of the law, his uncircumcision would avail him as much as his circumcision. Where I understand St. Paul to state that, if it could be, that were it possible, and I think him to put it as impossible : as though I were to say : Were an unbaptized person, a believer, to make Christ's righteousness his own, and were he to live making Christ his pattern, his unbaptized state would avail him as much as though he had been baptized : meaning, that were the one possible, the other would also be possible ; since Christian justification may not be assumed by man upon baptism, but upon a living faith ; *and he has to be baptized as a testimony to his faith ;* just as Jewish justification was not to be assumed by a man upon circumcision, but upon observance of the law ; *and a man had to be circumcised as a testimony that his design was to attain justification by observance of the law.*

II. 27.—And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who, by the letter and by circumcision, dost transgress the law ?

As though he should say, And were it to come to pass, that a man uncircumcised in the flesh should come to keep the law by his natural circumcision of mind, it might come to pass also, that he himself would condemn thee, who, contenting thyself with external circumcision, art a transgressor of the law.

In saying, "*by the letter,*" I think him to mean externally. *St. Paul calls all that "letter," which a man does without the Holy Spirit ; just as he calls all that spirit, which a man does with the Holy Spirit.*

II. 28, 29.—For he is not a Jew who is one out-

wardly ; neither is that circumcision which is outward in the flesh : but he is a Jew who is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God.

St. Paul concludes from all that has been said against the Jews, that they had no reason why they should pride themselves upon being Jews, nor upon being circumcised, since it is a fact that their being Jews is not anything outward, but something inward ; and their being circumcised is not anything outward, but something inward. It is indeed outward, for that a man acting as a Jew is known by men to be a Jew, and for that in circumcising himself he is known of men as one circumcised.

But it is not outward, but inward ; for that God does not recognise him to be a Jew, who goes through Jewish ceremonies, nor him for circumcised, who has his flesh incised ; but He recognises that man as a Jew, who has a godly soul, and He recognises that man as circumcised, who is mortified. And hence it is that St. Paul says this circumcision is not letter, but spirit, and that it is neither praised, esteemed, nor prized of man, but of God.

By "*circumcision of the heart*," he means the entire mortification of all the sensual affections and lusts which are after the flesh, that are peculiar to man unregenerated by the Holy Spirit : and I understand this to be that promised in Deuteronomy xxx. 6.

By "*the letter*," he means all that is apparent and external, however holy it may be ; whilst by "*the spirit*," he means all that the Holy Spirit works in the hearts of believers.

And here it is worthy of consideration, that if neither the works of the law, nor circumcision, which was an outward thing, being ordinances of God, were esteemed of God for their own sakes, but only were so as they proceeded

from a holy and God-fearing soul : how much less shall God esteem things, done by men, for which they have no ordinance of God Himself, when they are but inspirations of self-love and carnal affection, that have not proceeded from a pious mind, united to God by love ?

CHAPTER III.

III. 1.—What advantage then hath the Jew ? or what profit is there of circumcision ? much, every way :

The apostle, having by those last words concluded that there is nothing whereof to glory before God, either in being a Jew, or in being circumcised, now proceeds to put that question to himself, which might have been put to him by another ; and says, “ If it be as thou sayest, wherein has the Jew the pre-eminence, concerning whom it is written in Psalm cxlvii. 20, *He hath not dealt so with any nation ?* And wherein is the use of circumcision, of which the law makes such account ? ” To this St. Paul replies, “ *Much every way !* ” Where it is to be understood that when he says it is great, he does not contradict what he said (in verse 25 of preceding chapter), that it avails nothing ; nor what he is about to say, that Jews have no pre-eminence over Gentiles ; for he, in placing the Jews upon equality with the Gentiles, does so in relation to personal righteousness, for that all had offended against God, and that all needed justification through Christ. And when he makes the Jews more eminent than the Gentiles, he means as to the favour of God, in that God had elected them, and taken them as His people, and for His inheritance, even as he declares where he states :

III. 2.—Chiefly because that unto them were committed the oracles of God.

St. Paul does well, when he lays it down that the principal favour which God did to the Jewish nation was the committal, or intrusting, to them, of His oracles; by *oracles*, being understood all that is contained in the law, and in the prophets: all which are called oracles, for that they are all words of God; they are notifications and admonitions from God to men; and St. Paul, in stating this to be the principal favour of God, appears to conform with Psalm cxlvii., which having said, "*He hath not done so with other nations*," adds, "He hath not manifested His judgments unto them." Where the words, "*His judgments*," are tantamount to "*His oracles*:" so that the eminence consists in the favour of God, and not in their own righteousness.

III. 3.—For what, if some did not believe? shall their want of faith make the faithfulness of God without effect? No, no.

A Gentile might say, "If it be as thou sayest, that His oracles were committed, or confided, to the Jews, it is equally a fact that many Jews did not believe them, and therefore they have not whereof to boast themselves." To this St. Paul replies, by saying, that if some Jews have not given credit to the oracles of God, as they have proved themselves to have done, in rejecting the gospel of Christ, God had not on this account failed to fulfil His word, by sending Christ to them.

By "*the faithfulness of God*," he means that which we ordinarily understand when we say that there is trustworthiness in a man when he fulfils what he promises: and he calls the infidelity of the Jews unbelief, because they made profession of belief whilst they did not believe; and thus they did not fulfil what they promised.

III. 4.—Yea, let God be true, but every man a liar.

St. Paul confirms what he had said, that Jewish want of faith did not cause God's faithfulness to fail, availing himself of that which is found in Psalm cxvi. 11, "*All men are liars*," meaning that just as lies, falsehood, and unbelief are peculiar and natural to man, so goodness, truth, and faithfulness are peculiar to God. The Jews acted like men in not believing, whilst God acted like God in not departing from that which He had promised.

III. 4.—As it is written, "*Therefore thou shalt be justified in thy words, and shalt overcome when thou art judged.*"

St. Paul, to confirm this very judgment already delivered, takes up what David says in Psalm li., wishing it to be understood that God is justified in His words, fulfilling what He by them promises, that He overcomes when He judges,—standing forth a just Judge in His judgments. He means, in His works, as well as in those wherein He chastises as in those wherein He favors.

As to what David understood in the psalm, I remit myself to what I have said upon it in my Commentary, where I say that he does not mean, I have sinned that Thou mightest be just and true: that which St. Paul here means is, that just as by David's sin, God had been known to be just and true, in that He fulfilled to David what He had promised him, although David had offended Him; so likewise, by Jewish unbelief, God's faithfulness had been illustrated; for, notwithstanding that God knew that many of them would be unbelieving, He has not failed to fulfil to them what He had promised them by sending them Jesus Christ.

III. 5, 6.—But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? I speak as a man. Never, never.

St. Paul, taking occasion from the words of David, understood, as they might commonly be understood, that David should have said, "I, Lord, have sinned to illustrate Thy justice," proceeds to silence a calumny with which as it appears the Christians of the primitive Church were slandered, in that they were censured for having said that it was right to sin much, in order that God might pardon much; and that thus the grace would be greater in proportion as the pardon was greater. And thus he says, If it be so, that God's righteousness is illustrated by man's unrighteousness, God does not administer justice in angrily punishing them, for in such case He renders evil for good, and He chastises where He ought to reward. Where, forasmuch as it would be pure blasphemy against God to say that He does not administer justice in angrily punishing the unrighteousness of men, St. Paul corrects himself, saying, "*I speak as a man.* I speak as men are wont to speak amongst themselves," knowing what he said to be ill-said; and this he affirms by saying, "Never, never," which is tantamount to, May it never be. And the more to confirm the negation, he shows the inconvenience which would thence originate, by saying:

III. 6.—For then, how shall God judge the world?

As though he should say, Were it so, that men when sinning illustrate the glory of God, God would lose the right which He has to judge the world, for that every man on it might say, I have sinned in order to illustrate the glory of God by my sin, and thus God could not condemn them.

III. 7, 8.—For if the truth of God hath more abounded through my lie unto His glory, why yet am I also judged as a sinner? And not rather

(as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come ; whose damnation is just.

St. Paul, proceeding yet further in his exposition, states a case amounting to this : If it be so, that I, in being a liar, promote the glory of God, He being true, how can God, to the extent to that which is true, find cause to attribute sin to my lies, and to condemn me on account of them ? Since my being a liar might be interpreted, as some have interpreted it, who, when they slander and rebuke us Christians, state that we say, it is good to sin much, for then God pardons much ; and by adding, "*whose damnation is just*," he concludes this his digression ; saying, that God will administer justice in condemning those who do wrong that good may come, those who sin the more to illustrate the glory of God, for God wills not that His glory be illustrated by our sins, but by our righteousness ; although it comes to pass, and it is so, that the glory of God is illustrated in the sins into which pious persons fall, either through weakness or heedlessness, as was the case in David, for such persons, recognising themselves to be sinful and turning to God, He fulfils to them what He has promised them, withholding from them neither His grace nor His favour ; and it is thus seen that God fulfils His word, and that thus is His glory illustrated, but only occasionally ; and thus does St. Paul satisfactorily meet the censure that had been attached to Christians.

III. 9.—What then ? are we better than they ? No, in no wise ; for we have before proved both Jews and Gentiles, that they are all under sin.

St. Paul, reverting to his argument, asks himself the question, whether the Jews were more eminent than the Gentiles, and he answers himself negatively. And in

stating the cause why they were not, he confirms that which has been stated; for when St. Paul says, that Jews and Gentiles are equal, he means as to their personal righteousness or goodness; for he says, "*We have already proved*" it to be a fact, "that they are both under sin."

And by "*being under sin*," he means are subject to condemnation as sinners: and since it appeared to him that he had extensively proved it against the Gentiles whilst the proof against the Jews had been weak, he confirms it by the authority of Holy Scripture, saying:

III. 10-18.—As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.

By all these quotations from different psalms, and from Isaiah, St. Paul seems to prove that licentiousness of life was not less rife among the Jews than among the Gentiles, in order that they too should recognise themselves as guilty before God. Nor shall I here refrain from saying this, that I very greatly marvel that there should have been in persons, who had accepted the gospel, and by that acceptance had received the Holy Spirit, such liveliness of the passions, as that they should disculpate their past life, when they lived without God and without Christ; and that they should go on inculcating the mode of living of

others : such conduct being most alien from the Christian spirit.

The expression, "*there is none that understandeth*," is to be understood of the will of God. And I understand them to seek God, who, striving after godliness, walk solicitously to know and to see God ; as he walked, who said, "Show me Thy face."

In saying, "*they are all gone out of the way*," he means from that of godliness to that of ungodliness.

In stating, that "*their throat is an open sepulchre*," he means, that they had minds so depraved that the stench of depravity issued from their throat : just as stench issues from an open sepulchre.

That which is said as "*to tongues and lips*," is to be referred to the lies, to the falsehoods, and to the treacheries which they uttered. By "*bitterness*," he means the thing which grieves the person against whom it is spoken.

In saying, that "*destruction and misery*" are in their ways, he means, that their life abounds in anxiety, anguish, and great disasters.

By "*the way of peace*," he means the living a godly and holy life, which alone is peaceful ; I mean happy and tranquil, if not in the eyes of the world, at least in those of God, and of those persons, who, knowing how to yield themselves up to godliness, have the Spirit of God.

III. 19, 20.—Now we know, that what things soever the law saith, it saith to them that are under the law : that every mouth may be stopped, and all the world may submit itself to the judgment of God. For by the deeds of the law there shall no flesh be justified in His sight.

Because the arrogant Jew might say that these words of Holy Scripture which St. Paul has adduced against the

Jews were spoken against the Gentiles, St. Paul cuts him short, by stating that they were not spoken but against the Jews, and he proves it by this, that the law, when it speaks, does not speak to those who are aliens to it, in that they do not obey all that it commands, but to those who live and regulate themselves by its teaching in all things that pertain to the service of God, and to the love due to one's neighbour: and although there be in Holy Scripture some things spoken against those who are not under obligation to the law, it matters not, for St. Paul is to be understood as speaking generally, and as meaning things analogous to those which he has alleged.

And St. Paul in saying, "*that every mouth may be stopped,*" means, I say this to the end that both Jews and Gentiles may stop their mouths, knowing that they have offended God, and have subjected themselves to condemnation, that God may condemn them for their sins, without there being a single soul who may pretend to personal justification: and knowing, too, that it is impossible to obtain justification, save through Christ. This submission is forced, and would be voluntary, were all men to know themselves to be unrighteous; and were they to know that they are personally unable to justify themselves, they would then remit themselves to the judgment of God, in order that He should dispose of them at His will. But I understand this submission to be only found in those who know God and themselves; and that they, who have this knowledge and this submission, are accepted as righteous before God.

In saying, "*by the works of the law,*" he means, since we all know that the works of the law are inadequate to give any one justification, for that there has never been any one who could perfectly fulfil it, and for that it is not its office to justify men, but to show them sin, and thus to give them self-knowledge, to make them humble themselves before God in recognising themselves to be sinners.

It may be too that, by "*the works of the law,*" St.

Paul may mean the ceremonies which were performed by way of justification for sins, and peculiarly those which they called sacrifices of righteousness.

In saying "*no flesh*," he adopts a Hebraism, and means no man.

III. 20.—For by the law is the knowledge of sin.

Some one might say, "If it be as thou sayest, that the works of the law do not give justification, of what use was the law?" To this he responds, by saying that the law served to make sin known, for that in bridling the passions and appetites of the flesh, they are roused in a man when he hears the law; and thus he knows his depravity, and his evil inclination, which St. Paul calls "*sin*." So that the proper office of the law is to give man the knowledge of himself, to condemn him; but not to justify him. He may also mean, that the law may serve to make us know that which is evil, but not to deliver us from evil; it points out sin, but does not guard us from falling into it.

III. 21.—But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

Having stated that by the law men learned to know themselves, and meaning that in knowing themselves, they knew that there was unrighteousness in themselves and righteousness in God, he proceeds to say that the gospel produces this same effect even without the law, not by condemnation, but by justification. It being a fact that so much the more does man know the righteousness of God, I mean that God is just, holy, and good, and most perfect both in one and in the other, by how much the more the faith of the gospel has been wrought

in him. So that this manifestation is not outward but inward, that they who believe know it, but no others.

He says that this righteousness of God was witnessed "*by the law and by the prophets*," meaning that the law and the prophets testify and affirm that righteousness, holiness, and goodness, and all other perfections are found in God, and that they make Him most righteous in Himself.

III. 22.—Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.

He means that God communicates this His righteousness generally to all, who believe in Christ, without making difference between the one and the other. *Only let them believe.* The communication of His righteousness consists in His making them righteous as He is righteous; *not because they work, but because they with truth believe, that they are accepted of God as righteous, without works, by faith alone.* Here I understand that although it appears a thing facile and light, that man be brought to believe that God will accept him as righteous, without his works, it is so difficult, it is so grave, and so hard to the human mind, that unless it be by the special gift of God, he will never be brought to it; because human wisdom is wholly opposed to this faith, it cannot understand it, nor would it desire in any way to entertain it. And therefore St. Paul and St. John rightly say that faith is the gift of God.

III. 22-24.—For there is no difference; for all have sinned and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus.

Having said, "*unto all and upon all*," he proceeds to say that just as sin was general, the Gentiles having sinned without law, and the Jews with law, and that just as both have fallen short of the glory of God, in despoiling themselves of the image and likeness of God, so likewise they are all justified gratis and graciously, the justice of God having been executed upon Christ for that which should have been executed upon them. He calls this redemption through Christ. And should some one say, "Since all are justified, why do not all enjoy this justification?" it will be replied, that all who believe do enjoy it; and that it belongs only to them, since they alone believe it.

III. 25.—Whom God hath set forth to be a Propitiation through faith in His blood.

St. Paul declares how this redemption through Christ is wrought out; and he says that it is because God hath set him forth as a Propitiation, to the end that men, seeing Christ's blood shed, might give credit to the general justification; being assured that God has executed upon Christ His justice for everything, whereon it had to be executed upon all men, so that since He is just, He cannot justly condemn any one of them. Only let them truly believe that it is so.

In saying Propitiatory I understand him to allude to the propitiatory (the mercy-seat) which was in the Temple at Jerusalem where the Jews presented their offerings, to obtain the pardon of their sins.

III. 25, 26.—To show His righteousness by the remission of sins that are past, through the forbearance of God. To declare, I say, at this time His righteousness; that He might be just, and the justifier of him that believeth in Jesus.

Many men affecting great learning have raved, and have talked nonsense as to their apprehension of these words, because understanding St. Paul to refer that clause, "*the remission of sins that are past*," to what he said above, that God has set Christ forth as a Propitiation, they have restricted the benefit which the human race has received of God through Christ, which is most ample and most sufficient unto all men and for all men, past, present, and future, who believe in Christ, and for all their sins, original and actual ; for it is a fact that God chastised Christ for them all, in order not to chastise the delinquents ; and not only are these words of St. Paul not contrary to this verity, nay, but effectively they are most favorable to it. For it is so that St. Paul does not refer that clause "*for the remission of sins that are past*," to the propitiation, but to that clause, "*to declare His righteousness*," and he means that God placed Christ as a propitiation, chastising in Him the sins of all men. By the clause, "*With the design of demonstrating His righteousness*," he means to demonstrate to men that He is most righteous and most perfect in Himself.

And he says, moreover, "*He declares it by the remission of sins that are past*," for that every believer, considering that God has chastised, in Christ, the sins of all men, recognises that there is righteousness in God, in having pardoned the sins with which those offended Him, who lived before Christ came, to whom He showed His forbearance, in that He did not execute upon them the rigour of His justice, because He purposed executing it upon Christ ; and His non-execution of it consists, as I understand, in that He has not condemned them to eternal punishment. And I understand that all they are comprehended in this pardon who recognising God as most righteous, and who recognising themselves to be most unrighteous, have submitted themselves to the righteousness of God, remitting themselves to it.

This knowledge of this remission I understand to be in

those who believe, in the experience of their own personal remission ; I mean that every one of them, who believe, by divine inspiration, that God has chastised in Christ the sins of all men, experiences the peace of conscience which is attained by believing in Christ ; he feels that God has pardoned him that wherein in time past he has offended Him, and that God has justified him in the righteousness of Christ ; and inwardly considering the godly, who lived before Christ, he recognises in them what he feels within himself, and thus by the remission of sins that are past in himself, he comes to recognise the remission of sins in them who lived before Christ, and by both remissions he proceeds to recognise that God is most just and most perfect ; and of pity and goodness immense ; so that Paul necessarily added that word "*past*," since it is so, that I cannot know that God is just in the remission of sins that do not even as yet exist, but by the remission of sins that have already existed ; and here I understand this truth, that none know God to be righteous but they who are righteous. The unrighteous always hold God to be unjust, and He being just, it is well said that they do not know Him ; had they held Him to be just, they would have known Him ; and had they known Him, they would by that very supposition have ceased to be unrighteous, and would have been righteous.

In that clause, "*through the forbearance of God*," he means that God is greatly offended by the sins of those whom he has predestinated to life eternal, therefore, there must needs be forbearance not to chastise them ; just as He looks contentedly on the sins of those whom He holds destined to eternal death (for the reason above given), therefore He blinds them, that they may pile up sins upon sins.

In saying, "*at this time*," he means in gospel times, since chastisement has been done upon the person of Christ.

And in saying, "*that he might be just*," he means that

God wrought all this to the intent that believers may know that He alone is just, holy, and good, in every perfection, and that He alone it is who makes men holy, just, and good, in the perfection which pertains to them who, believing in Christ, accept and hold the righteousness of Christ as their own; who, being righteous, know God to be righteous, knowing all to be unrighteous that is not of God, and that is not justified by God. Precisely what St. Paul felt when he wrote this they feel, who have the spirit which St. Paul had. They who neither feel the malignity nor the frailty of the flesh, they neither feel the remission of their sins, nor do they understand this passage of St. Paul, nor do they know that God is just.

III. 27, 28.—Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law.

St. Paul, as it were triumphant in having proved that justification is attained by belief in the truth and not by works, proceeds to say that man's boasting is so excluded that in attaining justification before God he has nought wherein to glory; since it is a fact that nothing of his enters into it, justification coming to him through a living faith, and the living faith coming by gift from God.

Whereupon I make two observations: the one, that when there are works of the law, there is boasting; and the other, that *if a man is justified by belief of the truth, without the interrention of the works commanded by the law of God, how much better will he be so without the works that are the inventions and fancies of men?*

"The law of works" is Moses' law, so called by St. Paul, because it imposed work. And

"*The law of faith*" is the gospel of Christ, so called by St. Paul, because it imposes belief;—and as by the law of works they will be condemned, who, having accepted it, shall not have worked; so by the law of faith, they will be condemned who shall not have believed, and the condemnation will consist in their not being admitted to Christian justification.

III. 29-31.—Or is God the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? No, no: nay, we establish the law.

Had justification been attained by the works of the law, God would have been the God of the Jews only, for that they only would have attained justification, since they alone had the law. Now, however, since it is a fact that justification is by faith, it comes to pass that God is generally, the God (both) of the Gentiles and of the Jews.

As to what St. Paul says, "*by faith and through faith*," I indeed do not know wherein the two propositions differ. I well know that God justifies by faith and through faith, both Jew and Gentile.

In saying, "*by faith*," he means that justification comes to him by faith. And in saying, "*through faith*," he means that he enjoys justification, because he believes it.

In saying, "*do we then make void the law*," he replies to that which some contentious Jew might argue, saying, "Well, then, Paul, are you thus, through faith, about to make void the law?" and the reply is, that faith does not make void the law, nay, it establishes and confirms it.

Here I understand it to be St. Paul's aim to show the Jews, dexterously, and without irritating them, that through the

gospel the law ceased, he having stated what he actually felt concerning the Law, softens down what had been said, but not so as to retract his statement. He softens down what had been said by answering, "*No, no, far from it ;*" but he does not retract his statement, for he understands that the preaching of the gospel gives authority to the Law ; it confirms it, and it establishes it, by bringing men down through mortification, which is the effect of faith, to that to which the Law aimed at bringing them down : and thus they fulfil the Law, not by discharging obligations imposed by the Law, but by gospel obligation. Just as though it should be said to one in our days, who, ceasing to preach up outward works, should preach mortification only, " You destroy outward works," and he should reply, " I do not destroy them, nay, I establish them," meaning, they, who shall embrace the mortification which I preach, will exercise themselves in outward works, without being constrained and obliged to do so, and without their being indicated and appointed for them to discharge.

CHAPTER IV.

IV. 1, 2.—What shall we then say that Abraham, our father according to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God.

St. Paul, having at considerable length shown the Jews that they had nothing wherein to glory, either in the Law or in Circumcision, now proceeds to show them that, neither had they whereof to boast themselves in being the seed of Abraham by carnal generation, since the promises of God do not belong to Abraham's successors after the flesh, but to his successors after the Spirit.

Some read, our father "*according to the flesh*," understanding St. Paul to be addressing Jews, whilst others read, "*what hath he found according to the flesh?*" meaning by his works and by Circumcision; and both readings may stand, but from what follows the latter satisfies me the better. Where St. Paul understands that had it been so, that Abraham could have found justification by his works, he would have had wherein to glory before men, but not before God.

IV. 3.—For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

St. Paul, in seeking to prove that Abraham had found nothing according to the flesh, not having been justified

by his works, quotes words from Holy Scripture (Gen. xv. 6), which testify that Abraham attained justification, not by works, but by faith, God imputing to him his faith for righteousness; as we should say of a rebel, who had fled from the kingdom of which he is a subject, but who should return to it, believing and confiding in his king's word, that this his faith and confidence is taken and counted to him as satisfaction and loyalty, and that on this account the king holds and esteems him as if he had always been faithful and loyal. St. Paul takes occasion from this remission of punishment to go on through the whole chapter, to show it to be a fact that man's justification and faithfulness proceed not from merits, but because God does not impute to his condemnation the sins which he commits, whilst God does impute to his justification the faith which he has.

IV. 4.—Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

St. Paul, in saying, "*to him that worketh*," means that when some one gets something by his labour or industry, that which he gets cannot be called grace, but reward.

And in saying, "*to him that worketh not, but believeth*," he means that what one gets, not by working, but by believing, may be called grace, since it is given him without deserving it.

And if any one say to me, "I deserve because I believe," I shall reply to him, that God does not give him justification by way of recompensing his faith, but that he enjoys the general justification because he believes; as if a prince were generally to pardon all those who had fled from his dominions in order that they might return to their

homes, and some, believing the prince's pardon, should return to their homes: they could not say, The prince has pardoned us by way of recompensing our faith, but, The prince has graciously and liberally pardoned us, and we enjoy the pardon because we have believed. And I shall further answer him, that faith is the gift of God, and thus this sentence will remain true, that all they who attain justification, attain it by grace and not by debt, nor by personal desert.

St. Paul well applies to God the epithet, "*Him that justifieth the ungodly*," this being the thing wherein the goodness and mercy of God is illustrated, since it is a fact that He gives the ungodly, who are His enemies, the most excellent thing of all He can give them, which is justification, by which they attain eternal life.

And here I understand that God justifies the ungodly by giving him first to know his ungodliness. They, who do not know their ungodliness, in never knowing themselves to be ungodly, never come to be just and godly.

IV. 6-8.—Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying (Ps. xxxii. 12), "*Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord does not impute sin.*"

With this, David's authority, St. Paul proves that man's blessedness does not consist in not having sins, for that we all have iniquities and sins; neither does it consist in his working to satisfy God for his iniquities and for his sins, for there are no works that can suffice to do that, but it consists in God's pardoning man's iniquities, and in His covering man's sins, in His not

imputing them to man, or in His not bringing them into account to punish man for them.

And here it is to be understood that St. Paul means the same thing in the non-imputation of sin as in the imputation of righteousness to faith, meaning that the man is just to whom God does not impute sin as sin.

As to the apprehension of the remainder of these verses of David, I remit myself to what I have said upon that Psalm in which they are found.

IV. 9.—Cometh this blessedness then upon the Circumcision only, or upon the Uncircumcision also?

St. Paul, seeking to prove that the blessedness of which David speaks has not been peculiar to the circumcised, as some one of them might pretend, but general, attaching itself to the Gentiles also, he asks himself the question, and replies to it himself, saying:

IV. 9, 10.—For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in Circumcision or in Uncircumcision? Not in Circumcision, but in Uncircumcision.

He infers from these words that since faith was imputed to Abraham for righteousness before he was circumcised, that faith will likewise be imputed for righteousness to those who shall believe, being uncircumcised; and that they shall thus enjoy the blessedness spoken of by David. I understand St. Paul to say this, aiming to confirm and to strengthen the consciences of those, who, relying neither upon circumcision nor works, accept the grace of the gospel, and live conformably to it.

IV. 11, 12.—And he received the sign of Circumcision, a seal of the righteousness of the faith, which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: and the father of Circumcision to them, who are not of the Circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised.

St. Paul declares by these words that Abraham was not justified because he circumcised himself, but that he took Circumcision as sign and seal (and I accept these words as synonymous), that his faith had been imputed to him for righteousness. So that Circumcision served Abraham as a certificate of his justification by faith, which he had long before he was circumcised.

St. Paul, in saying, "*that he might be the father,*" means that Abraham attained justification before Circumcision, and that he circumcised himself afterwards, it being God's design or aim that Abraham should be the father, as well of those, who should imitate him in Circumcision, as of those who should imitate him in believing on God.

He calls this imitation, "*walking in the steps of the faith.*"

And in saying, "*the faith of Uncircumcision,*" he means the faith which he had before he was circumcised.

And, as I have said, St. Paul says all this with the design of confirming the faith of those who believed, being uncircumcised, and of those who believed without working. When I say working, I do not mean the works of the gospel, but of the Law, which consist in ceremonies and in moral works.

IV. 13.—For the promise, that he should be the

heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith.

St. Paul confirms what he has stated, by saying that God has not promised Abraham and his seed the inheritance of the world "*through the Law*" (he means by works), but *by faith*, through belief in God's promises.

In what manner God has fulfilled, or is fulfilling, or has to fulfil, to Abraham and to his seed the promise of the inheritance of the world, I shall leave to the consideration of persons to whom God shall have given greater knowledge of Himself, and to whom He shall have discovered more of His secrets; and I hold this to be one of the most important of all. I say this, because I am not well satisfied with what I find written upon this subject, nor with what I could write myself.

By "*the righteousness of faith*," he means the righteousness which we enjoy by believing upon Jesus Christ, and by being ingrafted and incorporated into Him.

IV. 14, 15.—For if they who are of the Law be heirs, faith is made void, and the promise made of none effect: because the Law worketh wrath: for where there is no Law, neither is there transgression.

St. Paul means that, if only they who should keep the Law were to attain fruition of the promise which God made to Abraham, Abraham's faith would be illusory, and the promise would be abrogated and annulled, since it is a fact the Law rather aggravates than mortifies the desire to sin; and thus it brings it to pass that man becomes personally more hostile to God by transgression of the Law, from which transgression man would be free and exempt, had there been no law: for when there is no law, then there is no transgression. And this is a sentiment

frequently expressed by St. Paul, wishing that Christians should live after God's will, keeping the mind fixed upon the rule of the Spirit, and not upon that of the Law. St. Paul then means that, if God's Promise attached to all who are under the Law, it would attach to no one, for no one fulfils the law, which makes men the enemies of God rather than friends; not through any defect in itself, but through the defect of those who repudiate it, because it demonstrates their iniquity and their corruption, and condemns them as sinners, and exacts of them a purity and righteousness which they neither have, nor can render.

IV. 16.—Therefore it is of faith, that it may be by grace; to the end the Promise may be sure to all the Seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all.

As though he should say, because God knew that, if the promised inheritance attached to those who are under the Law, it would attach to no one, since no one fulfils the Law; He willed that it should attach to those who are of the faithful, purposing to confer the inheritance graciously and liberally, without respect of works or of merits; that the Promise may be sure to all the descendants of Abraham participating in its enjoyment, both Jews and Gentiles, provided only that they emulate Abraham's faith, who is the father of us all, who are Christians, for that we believe as he believed.

Here it is to be observed that St. Paul, in saying, that what is given on account of faith is given graciously and liberally, confirms what we have said, that faith is the gift of God, and that God's inheritance is not given to them who believe, because they believe, but because that, in believing, they enjoy God's inheritance, which is gra-

ciously promised to them, and which they only enjoy who believe.

In saying, "*to those of the Law*," he means those who are the seed of Abraham, and through the Law to the Jews.

And in saying, "*to those of faith*," he means those who are the seed of Abraham, through faith in the gospel.

IV. 17, 18.—(As it is written, "*I have made thee a father of many nations*,") like unto Him in whom he believed, even God, who quickeneth the dead, and calleth those things which are not as though they were. Who, against hope, believed in hope, that he might become the father of many nations, according to that which had been spoken, "*So shall thy seed be*."

In the first place, St. Paul confirms what he had said, that Abraham is the father of us all, with the authority of Holy Scripture; and then he magnifies and extols Abraham's faith, saying that just as God quickens that which is already dead, and makes of as great importance things that do not even exist, as if they already really and actually existed, they all being present to Him, so likewise a most prolific generation having been promised to Abraham by God, he gave credit to the promise, though not one of the things, that might have assisted him to believe, did assist him; nay, they all, as he will presently show, were contrary to him. Whereupon, be it observed, that *man is to give greater credit to the Promises of God, when according to human reason, according to his sense and to his reason, he finds less cause to anticipate their fulfilment*. God promises justification through Christ; and by how much the more man knows himself to be unworthy of justification, more ungodly, and more sinful, so much the more

ought he to embrace the Promise, and thus make the righteousness of Christ his own, and hold himself to be righteous, and occupy himself in working as a righteous man, obeying God in everything that He commands.

In saying, "*so shall thy seed be*," St. Paul means us to understand everything else that God said to Abraham when He made him the Promise, "Thy seed shall be as the stars of heaven, and as the sands of the sea." Where we are to understand that many will enjoy eternal life.

In saying, "*that which is not*," he means that which has not as yet existence.

IV. 19-21.—And being not weak in faith, he considered not his own body, now dead, he being about a hundred years old, neither the deadness of Sarah's womb: he staggered not at the Promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform.

St. Paul praises the strength of faith which Abraham evinced herein, that issue having been promised him by God, as numerous as the stars of heaven (Gen. xv. 6), and as the sand of the sea (Gen. xiii. 16), he did not set himself to examine God's promise by considering the things which might lead him to doubt, such as his old age, or the old age of Sarah his wife, but embracing it in faith, he gave glory to God, persuading himself thus: Since God promises me this, He will doubtless fulfil it, being, as He is, mighty to fulfil it, and true to His promises. The pious Christian, emulating Abraham's faith, when he hears that the gospel promises him justification, resurrection, and eternal life, through Christ, does not set himself to examine either his virtues or his vices, because they either of them would lead him to doubt, but he occupies

himself with the consideration that God who promises it to him is mighty to fulfil it, and that God is true in fulfilling to men what He promises them.

When he says, "*now dead*," he means by this time nearly dead. I say the same as to the deadness of Sarah's womb.

And when he says, "*staggered*," the word used by St. Paul means to examine doubtfully; meaning that incredulity did not lead him to make doubtful examinations, which is the same as to vacillate.

And here it is to be understood that whenever a man sets himself to examine the Promises of God, he is led to do so by incredulity and distrust.

IV. 22.—And therefore it was imputed to him for righteousness.

He means that because he did not vacillate as to the promises, nay, because he shut the door upon all that might lead him to doubt, he believed, and his belief was accounted to him for righteousness, he being through it held to be just before God. Such is the power of true faith.

IV. 23-25.—Now, it was not written for his sake alone, that it was imputed to him; but for our sake also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.

St. Paul, in reply to that which any contentious Jew might have stated in opposition to what has been said, contending that what Scripture says of Abraham, concerned Abraham, but does not concern those who emulate

Abraham's faith, proceeds to declare that which he has aimed at throughout this whole chapter. This is, that by accepting the grace of the gospel, which acceptance consists in believing that God has executed the rigour of His justice upon Christ, that which had to be executed upon mankind, man comes to attain justification before God,—he comes, too, to qualify himself for the attainment of resurrection and of eternal life.

This is evangelical preaching, and this is Christian faith, to believe in God and in Christ; meaning, what is the same thing, to believe in the existence of God, and to believe in the existence of Christ. They who believe in the existence of God are godly; they who believe in the existence of Christ are just; for they, who believe in the existence of God, believe God in all His promises, and believing in Him they confide in them, and they hope for their fulfilment; and they love God, loving also what they believe, and what they hope for.

And forasmuch as they, who believe in the existence of Christ, believe Christ in the pact and covenant which He established between God and men by shedding His blood; and believing it, they hold themselves to be just, and without severing themselves from the love of righteousness, and from obedience to it, they hope for its fulfilment, which is resurrection, glorification, and eternal life: and they love Christ, loving too what they believe, and what they hope for through Christ.

"Who," as St. Paul here says, "*was delivered for our offences;*" he means that God delivered Him up to death in discharge of our offences, executing upon Him the rigour of His justice, that which had to be executed upon us.

And here I understand, nay rather I feel, thus: that God, in executing the rigour of His justice upon Christ, designed rather to assure me than to satisfy Himself: as the mother, who chastises the fault of her sick and weakly child upon her son who is healthy and robust, in order

that the weak one may rest assured that he will not be punished, and may thus live without fear.

When he says, "*for our justification*," I think, from what St. Paul says in other places, that he means for our vivification; for it is a fact that just as Christ, in slaying His flesh upon the Cross, slew together with it all the flesh of all those, who, by believing, are His members; so likewise Christ, in rising from among the dead, has quickened the flesh of all those who died in His death, so that the vivification of those who are members of Christ stands related to death, just as our Lord Jesus Christ Himself passing through death came to resurrection.

Here it is to be understood that just as they, who believe in God and love God, believe in Christ and love Christ: so they who are godly are just, nay, they are just before they are godly, for they know Christ before they know God, knowing God through the revelation of Christ, as He says Himself by St. Matthew in chapter xi.

CHAPTER V.

V. 1.—Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

From what has previously been said, St. Paul comes to this conclusion, that Christians having attained justification by faith, we enjoy the peace which our Lord Jesus Christ made between God and man. And here St. Paul means that men generally, having their consciences in battle-array against God, as well through natural depravity as likewise through that which is acquired, they alone have peace with God who accept the grace of the gospel. Those, who are at war with God, would, were it possible, have neither God, nor heaven, nor hell; whilst they, who are at peace with God, delight in the existence of God; and because they love God, they rejoice in the existence of heaven, being desirous of delighting themselves in God; and they rejoice in the existence of hell, where God's wrath may be executed upon the ungodly and rebellious, upon those who are at war with God.

St. Paul calls peace with God, "*grace*," and he means that we have not only to recognise concerning Christ that He has made the peace, but that He has included us too in the participation of it.

In saying, "*by faith*," he means that the access or introduction has been not by working, but by believing.

And in saying, "*we stand*," he the more enhances the benefit of Christ. He has made the peace; He has included us in it, and He keeps us in it.

And in saying, "*we rejoice*," he means that we who are Christians *exult in hope* of the day of judgment, on which day the glory of God has to be manifested to the world; and the hope consists in our not disuniting ourselves from God, believing, confiding, and loving, without ever wearying ourselves in believing, in confiding, and in loving. They who neither believe, nor confide, nor love, do not hope for the glory of God: and if they hope for it, they do not exult in their hope of it; nay, they more readily experience a sense of shame, that betiding them in this their hope which occurs in connection with other worldly hopes.

V. 3-5.—And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

St. Paul, going on to enumerate the effects which faith works in Christians, and the privileges which they enjoy through it, places glorying in afflictions. He means that the Christian boasts in being afflicted in any way, whether it be for Christ, or on any other account,—a thing directly repugnant to man's nature; for it is a fact that all the rest of mankind when afflicted lose heart and are terrified, and demean themselves abjectly; and if there be one, who, under afflictions, bear himself firmly and steadfastly, he is held to be heroic and stout-hearted. Whilst the Christian is not merely firm and steadfast under afflictions,

but outdoing that, he exults in being afflicted. Which, says St. Paul, comes to him by the consideration that in being afflicted he becomes patient and enduring; and in becoming patient and enduring, he makes proof of the amount of mortification to which he has attained; whereby he understands that he has advanced in faith up to that point; and by that proof he is inwardly confirmed, and he strengthens himself in the hope of the fulfilment of what he believes.

And the Apostle says that this hope "*maketh not ashamed.*" He means that this hope is not of the character of other expectations, which beget shame in the person who hopes; and he says that this marvellous effect proceeds from God's having shed His love abroad in the hearts of Christians, by giving them His Holy Spirit.

And in saying, "*shed abroad,*" he means that God has given it in great abundance. And I understand that God sheds abroad His love in us, when, in communicating His Holy Spirit to us, He gives us the knowledge of Himself and of Christ; by which knowledge we are constrained to love Him: *and the love equals and corresponds to the knowledge; as well because we know that He deserves to be loved, as because we are personally assured that He loves us.*

All these words of St. Paul are of importance, of great truth, and of consolation, which a man understands to the extent of his experience in them, having been in the predicament they describe, and having passed through it: his apprehension of them corresponds with his experience of them.

V. 6.—For when we were yet without strength, in due time Christ died for the ungodly.

As though he should say, Do you desire to see how it is that the love of God is shed abroad in our hearts, and that the love which He manifests to us is exceedingly great,

in making us feel it in our hearts: Consider this, that whilst we were vile and weak, at the time appointed by the Divine Majesty, Christ died for us, and that when we were ungodly.

Some refer the expression, "*in due time*," to the past, and would fain have St. Paul to mean, that the weakness was relative to the time, before the acceptance of the grace of the gospel. But I am better content with my own exposition of it.

V. 7, 8.—Scarcely for that which is right will one die; yet peradventure for a good man some one would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Desirous of *commending* the love, which God has for us, St. Paul argues thus: since this is certain that there is amongst men scarcely one to be found, who would be content to die on account of that for which it would be just that he should die, though indeed one might be found who would be content to die for that which should redound to the welfare of his relatives and family, God has in this shown the exceedingly great love He has for us, since when we were neither just, nor good, nay, when we were sinners, traitors and malignants, He willed that Christ should die for us.

St. Paul, in speaking of the just and of the good, I understand him, because speaking of men, to mean what men hold to be just; as that a friend should die for his friend, a son for his father, and a servant for his master: and for that which men hold to be good, to be useful and necessary, as fortune and honour. Some read [as in the English received version] for the just and for the good meaning for a just man and for a good man, and it almost comes to the same thing.

V. 9.—Much more then, being now justified by His blood, we shall be saved from wrath through Him.

From what he has said, St. Paul arrives at a conclusion that greatly confirms our hope, for he says, Since it is as we have stated, that whilst we were sinners weak and ungodly, God has justified us, by the execution of the rigour of His justice upon the person of Christ, even to the shedding of blood, there is no doubt but that now after having justified us, He will save us from wrath through Christ Himself.

The indignation of God which will be manifested against the ungodly at the day of judgment the Apostle calls, "*wrath.*" And here it is clear that he who shall believe in justification through the blood of Christ, will believe too in glorification through the resurrection of Christ Himself, our God and our Lord.

V. 10.—For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

It is the same sentiment repeated in other words, but in words more powerful and more clear.

And here in saying, "*reconciled,*" he means the same as he said at the beginning of this Chapter: We have peace with God. For it is so, they, who are reconciled to God, have peace with God.

In saying, "*by His life,*" he means that of the Son.

V. 11.—And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation.

This relates to what precedes, so that St. Paul says thus, not only do we Christians glory in hope, and in tribulations, but we glory in God likewise; he means, we pride

ourselves upon having God for our God. And here I understand, that only they, who inwardly feel the effects of justification attained by reconciliation with God, do joy in having God for their God and do share in the enjoyment of this glorying. They, who do not feel these effects, not only do not joy in God; but they do not glory in God, nay they, were it possible, would that there should be no God, from the intrinsic enmity they have to Him, for that there arises between God and men that which arises between a king's vassals and the king himself; I mean, that just as when there has been a general rebellion in a kingdom, and that numbers of the rebels have effected a reconciliation with the king, whilst the others remain in a state of rebellion; the reconciled ones joy and rejoice in having the king for their king—whilst the unreconciled wish there was no king: so since all men are enemies to God, but that God has reconciled numbers of them, leaving the others in their rebellion, it comes to pass, that the reconciled rejoice and glory in having God for their God, whilst the unreconciled, were it possible, would fain have no God.

Now the reconciled are the justified, and the justified are they, who experience in their souls the effects of justification, which St. Paul has here discussed, who are glorying in hope, rejoicing in tribulations and rejoicing in God.

V. 12.—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for *that* [in Adam] all have sinned.

St. Paul, having stated that all we men were enemies to God, and that we Christians have received reconciliation, it was necessary that he should show whence this enmity arose, and that he should confirm the minds of the reconciled in the faith of the reconciliation; and

therefore, he first says that through one man, who was Adam, sin came into the world, inasmuch as he made all his descendants sinners, and inasmuch as he introduced the habit of sinning into the world: and he proves it, by showing how that death entered into the world by sin, which has tyrannised and still tyrannises over all men; not pardoning any one, and this, not because they sin individually, but because that in Adam's sin they all sinned, for which sin they all have been condemned to death. Here some one being in doubt might say, since death has come upon men as a penalty upon Adam's sin, and since Christ has given satisfaction to God for Adam's sin, what is the reason, that this notwithstanding, death is even yet executed upon those, who are members of Christ, and who accept the covenant of justification, neither more nor less, than upon all other men? To the person saying this, it might be replied, that death indeed came as a penalty upon sin, and that Christ gave perfect satisfaction for sin, but He does not exempt His people from death, because He already found them condemned to death, and the sentence could not be revoked, but He qualifies them for resurrection which is the remedy against death: so that in dying, the sentence is executed upon them for Adam's sin, by which they have been condemned to death, and in rising again, they will fully enter into possession of the benefits which God has been pleased to give them, on account of the righteousness of Christ.

In the meanwhile the faith of Christians is exercised by death, it is so in them, who see death, that would deprive them of the hope of resurrection, at work amongst their fellows, though they hope to see it amongst themselves, for standing safe and firm in the promise of God, death itself confirms them, for they consider that God executes His sentence, in slaying them, and He will perform His promise, in raising them up again.

He afterwards confirms the minds of those who believe by the argument, that if it be a fact that for the sin of

one, God considers all his descendants as sinners, it is equally so too, that for the righteousness of one, God considers all those, who believe in Him, and receive Him, as righteous. And herein godly persons ought to be greatly confirmed against human prudence which is incapable of [receiving] this truth, that the righteousness of Christ is to be communicated to those, who believe in Him.

Some for what he here says, [en el cual hombre todos pecaron, *in whom they all have sinned*, for so runs Valdés' Spanish text], translate and understand, "*for that all have sinned;*" but it seems to square better that he should say, "*in whom,*" and that it be referred to Adam in the way I have expounded it, and what follows harmonises with this exposition.

V. 13. — For before the law, sin was in the world: but sin is not imputed, when there is no law.

Some one might say, I grant thee, Paul, that death is inflicted upon men as punishment for sin, but I would not concede to thee, that its infliction is on account of Adam's sin, but on account of the sin or sins of every man who dies. To this St. Paul replies in these words, where his meaning is, that since it is a fact that sin was in the world before God gave the Law to Moses, because men sinned, it is likewise a fact that sin was not imputed to them, or reckoned up against them, as sin, that they should be chastised for it by death, there being no Law which commanded them not to sin. So that the infliction of death which was visited upon them, was not for their own sins, but for the sin of Adam, which had condemned them all, to death, temporal and eternal.

V. 14.—Nevertheless death reigned from Adam to Moses, even over them that had not sinned after

the similitude of Adam's transgression, who is the figure of him that was to come.

I have gathered from what he has stated, that it being a fact, that death reigned from Adam (who was the first man) to Moses (who, as from God, gave the law to men), not only over those, who, in disobeying God as Adam disobeyed, had sinned like Adam; but likewise even over them, who had not sinned in any way; whence truly it follows that death is inflicted upon men, as upon enemies to God, the enmity arising not from the sins which they individually commit (it being granted that these increase the enmity), but on account of the sin wherein Adam disobeyed God, in whom all men have sinned; and on that ground death is inflicted upon them all.

By the expression, "*those that had not sinned*," I think him to mean the children, who die before they come to years of discretion. He might also possibly have meant some of the Patriarchs, if there were any of them, who had not sinned against God.

In saying, "*of Him that was to come*," he means Christ, who had to come; of whom it is to be understood that was a figure of Adam; for that as Adam, when he disobeyed God, brought sin into the world, and by sin death, which is inflicted upon all Adam's descendants; so Christ, by obedience to God, brought into the world justification, and by justification resurrection and eternal life, which all Christ's members will have.

There have been some calling themselves Christians, who have wholly denied original sin; and there have been others, who have denied its existence in the mind, confessing its existence in the flesh: and there have been others, who, confessing its existence in the flesh and in the mind, have said, that it is a thing which is more easily made a subject of conversation and of belief, than of comprehension or of experience. And amongst these, some understand St. Paul's words in one way, and some in

another: I understand them in the way in which I have expounded them, understanding original sin to be in the flesh and in the mind, for I feel the effect of sin in the flesh and in the mind: I feel it in the flesh, finding it [the flesh] to be passible, more wretched and meaner than that of other animals, and finding it to be mortal and corruptible. And I feel it in the mind, finding it to be evil disposed, and in my inability to bring it to confide in God, and to hope for the fulfilment of what He promises, or to love God and obey Him as He commands. And since I know for certain that God created man in His image and likeness, I hold it to be certain too that He created man perfect in the flesh, neither passible, nor mortal, and that God created him perfect in mind, well disposed, ready to trust in God and to love God. So I learn from Scripture, and so I inwardly feel, and that to such a degree that I might have ventured to confess it, even without Scripture.

V. 15.—But the free gift is unlike the offence.

St. Paul is not content that we Christians rest assured, that just as Adam in sinning, has condemned us all his descendants, to death, for that God, contemplating us severally, not by what we are in ourselves, but by what we are in Adam, executes upon us the sentence of death which he pronounced against Adam: so likewise Christ, in obeying God, wrought out justification for all men (*though none but they enjoy it, who believe in it*), for that God contemplating us severally, not by what we are in ourselves, but by what we are in Christ, accepts us as righteous, and qualifies us for the resurrection wherein He will make us like to Christ. I repeat it that St. Paul is not content that we rest assured of this, but he desires that we should get beyond it, and understand how much greater is the power for good that we have had, and have, through Christ, than that for evil which we have had, and

have, through Adam: and holding this consideration to be necessary, he appears to go on to repeat it frequently.

St. Paul, by "*free gift*," understands the same as grace; although it seems that he calls God's having given us Christ "a free gift," and that he calls His having admitted us, or, His having drawn us to enjoy the benefit of Jesus Christ, grace.

V. 15.—For if through the offence of one many are dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, shall abound unto many.

Confirming what he has stated that the free gift is not as the offence, he says that, if it is a fact, that the sin of one has caused the death of many, it is also a fact, that much more through the obedience of one shall many be raised again.

In that expression, "*the gift by grace*," I think him to mean that God having given Christ for our justification, with the grace which He does us in drawing us through faith to the enjoyment of it, these combined will cause the resurrection of many.

That expression, "*by one man Jesus Christ*," is worthy of consideration: I think his meaning to be that as he was man who caused evil amongst men, so likewise He is man who causes good amongst men.

V. 16.—And not as it was by one that sinned (whence came the evil) so is the gift: for the judgment was through one crime to condemnation, but the free gift is of many offences unto justification.

St. Paul, following out his design, says that there is not that in "the free gift of God" which there is in the

sin of the one man, Adam; and desiring herein to explain himself, he says, that indeed condemnation came upon men through the sin of one man. So that one sin condemned many, but that "*the free gift of God*" is efficacious, in justifying men, not only as to the one crime or sin which condemned them to death, but likewise as to all the other crimes and sins, by which each of them has individually rendered himself a greater sinner and a greater enemy to God. So that "*God's free gift*" extends itself to the original sin, and to the particular sins of every man: and herein it goes beyond the opinion of those, who would restrict the benefit of Christ to original sin only; and even that of those, who will have it, that Christ has satisfied for the offence only, and that every man has individually to give satisfaction for the penalty: and it likewise goes beyond what a godly person might have doubted, saying, I confess that just as God contemplating me not in myself, but in Adam, has condemned me to death, so likewise contemplating me not in myself, but in Christ, He accepts me as just and entitles me to resurrection; but as to that wherein I have sinned of myself, why shall He not contemplate me in myself? And I say that it goes beyond that, for St. Paul states that "*the free gift*" is of many offences unto justification. So that God does not contemplate those who believe, not even in that wherein they offend of themselves, but through Christ and in Christ, with whose righteousness He covers and enfolds them.

V. 17. — For if by one man's offence death hath reigned by one; much more they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

In sentiment this is identical with what he has said, but in employing varied expression and other words, he the more enhances what he desires to say.

By saying, "*in life*," he means, in living the life eternal.

V. 18. — Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.

He repeats the same sentiment, and by how much the more he repeats it, so much the more am I led to consider with an attentive mind, of what great importance it is to me to keep this sentiment ever present to my mind, which causes the greatest satisfaction to the man, who, of a truth, inwardly feels the effects of Adam's injury and the effects of Christ's benefit.

In saying, "*unto justification of life*," he means that while they live in this present life God holds them to be just, loves them, and favours and protects them as such.

V. 19. — For as by one man's disobedience we many have been made sinners, so by the obedience of one we many have been made righteous.

With these words St. Paul concludes his arguments touching Adam's injury and Christ's benefit; in which it is his design to persuade and assure us, that just as the disobedience of Adam has been mighty in working our ruin, and that without our fault, which ruin we all experience; so likewise, or rather much more, is the obedience of Christ mighty to reinstate us, and that without our merit, which reinstatement we, who are believers, experience.

Here St. Paul means that that has transpired between God and men which might have transpired between a king and one of his nobles attendant on his court; I mean to say that just as though a distinguished personage were to offend so flagrantly against his sovereign as to lead to his condemnation as a rebel with the attainder of his descendants, who being in rebellion should otherwise disobey their king, until one of them should render such

a distinguished service to the monarch, that on account of it the king should liberally pardon the whole line not only their first disobedience, on account of which they were induced to rebel, but together with that, all their other acts of disobedience: in such a case it would be said that the service which had attained the pardon of so many acts of disobedience was much greater than the disobedience which caused the rebellion. Thus neither more nor less has Adam, for offending against God, been condemned to death, and to other miseries, with all his descendants, who through succeeding generations have continually offended against God: and Christ, in coming to offer Himself up to the death of the cross, has rendered a service to God so efficacious, that not only has God liberally pardoned all men, on account of such service, their first disobedience, for which they have been condemned to death, but He has, together with it, pardoned them all the other acts of disobedience (as we say, both past and future), and hence it is that St. Paul understands that Christ's service, which has obtained the pardon of so many acts of disobedience, is much greater than the disobedience which caused the condemnation.

And should any person reply to this, saying, that men die in the same manner, since the service which Christ rendered, that they died previously to it, he shall be told that Christ has not liberated us from death, because the sentence had been already given, but that He has qualified us for resurrection;—and should another reply, saying, that beyond all comparison, they are the more numerous, who are chastised for Adam's disobedience, than are they who enjoy Christ's service, I shall respond to him, that this is not through defect in the service which Christ rendered, but through the defect of the men who do not believe it; who would have enjoyed it had they believed it, because the pardon is general for all: and should he answer that they do not believe, because God does not give them faith, as He gives it to others: I shall respond to him that St. Paul is content to persuade all men that Christ's service

has been so efficacious, that God on His account has pardoned all, and that they, *who believe*, enjoy the pardon, for herein properly consists gospel preaching; and this is the design which they, who are apostles, ought to have; nay this is the design which they have, and they who have it not, are not apostles.

V. 20, 21. — Moreover, the Law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned in death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

For some one might say to St. Paul: I indeed, Paul, admit what thou sayest of Adam's injury, but I cannot admit what thou sayest of Christ's benefit: for what thou sayest a man gets by believing in Christ, I understand him to get by keeping the Law, which God gave His people. Now St. Paul comes by this text to meet this objection, and thus judicially decides that God has not given the Jews the Law that they should thereby be just, but that they should thereby know themselves to be sinners; their sinful affections and lusts waxing stronger within them through occasion of the Law: and he means, moreover, that where there is greater knowledge of sin and of the vehemence of the affections and lusts, which taking occasion through the Law, wax stronger, there the grace of God is more abundant. This he says God wrought, with the intent, that precisely there where sin reigns, taking occasion by the Law, causing death, there the grace of justification, causing eternal life through Jesus Christ, should reign likewise.

Now, the mode in which St. Paul understands that sin increases through the Law, he will himself tell in Chapter VII.

And in saying, "*entered*," he means that the Law has interposed itself between Adam and Christ.

What he says, viz., that the grace of God is more abundant where there is greater knowledge of sin, and that there is greater vehemence of the affections and lusts, is to be understood when this knowledge and this vehemence take occasion through the Law, for I understand it to be St. Paul's design to say that precisely there where the Law is most powerful, there is the gospel most powerful. The Law is powerful to condemn, but the gospel is more powerful to justify. The Law is more powerful to give man self-knowledge, the gospel is much more powerful to give him the knowledge of God and of Jesus Christ. And because the man who knows himself the most, finds himself most condemned, and finding himself most condemned, follows most anxiously after justification, St. Paul truly says, that there where sin abounds (meaning by sin, the knowledge of self, and self-condemnation), precisely there does grace (meaning by "*grace*," the knowledge of God and of Christ), and justification, abound.

In saying, "*through righteousness*," he means through justification, and in that expression "*by Jesus Christ*," it is to be considered that St. Paul means, that as all we, who see the external light, recognise it from God, as a benefit through the sun, in which God placed His light, in order that it should proceed from the sun to us; so likewise all we, who enjoy the grace of the gospel, together with all that stands associated with it, we ought to recognise it from God as a benefit through Christ, in whom God has placed all the treasures of His divinity, in order that they should proceed from Him to us. The conception and the feeling that the Christian ought to hold concerning Christ rightly concur with this comparison, receiving from God through Christ's mediation all things, whereby he is sustained bodily and spiritually, and is defended from all evil.

CHAPTER VI.

VI. 1, 2.—What shall we say then? Shall we continue in sin, that grace may abound? No, no. How shall we, that are dead to sin, live any longer therein?

St. Paul goes on perseveringly to remove every occasion which they might take from his words, who desire to satisfy God in what pertains to godliness, and at the same time to satisfy themselves in following out their affections and lusts: and because such as they, taking occasion from what he has said, "*that where sin hath abounded grace hath much more abounded,*" might have satisfied their affections and lusts pretending therein godliness, he asks himself the question, whether it be lawful to persevere in sin, in order that grace may abound, even as sin abounds; and he answers himself, that it is not, under any circumstances. And in stating the reason why it is not, he says that it is because it is impossible for them to live in sin, who are dead to sin.

And here, by "*living in sin,*" I understand perseverance in vice, either mental, as in avarice and in ambition; or carnal, as in luxury and in gluttony. St. Paul understands that we, who are Christians, are dead to sin, for that we are ingrafted into Christ's death, who, in slaying His flesh upon the cross, slew that of all of us. Whence it comes to pass, that when a man becomes a member of Christ, esteeming himself dead to this world, he then resolves, or he begins to resolve, and afterwards carries out his resolution, in relation to the world and to himself: with the

world to put down ambition and glory and worldly honour: and with self, to put down all his gratifications, and all his pleasures, especially so having become disenamoured of self, and having renounced self-love: and it appears that he rightly understands, that the person, who is thus ingrafted, and who is thus resolved, cannot possibly live on in sin, for sin ever has self-love involved in it; for how is it possible for the man that is ingrafted into Christ, and that is disenamoured of self, or is resolved to go on disenamouring himself of self, to live on in sin? So that we shall say, that St. Paul understands a man to be then dead to sin, when being ingrafted into the death of Christ, he is decided, or he begins to come to a decision, in relation to the world and to himself, determining to disenamour himself of self, opposing self in everything he finds in himself that is contrary to the Law.

VI. 3. — What, know ye not, that so many of us as are baptized into Jesus Christ, are baptized into His death?

St. Paul proves that we, who are Christians, are dead to sin, because we have been baptized into the death of Christ, meaning that we all have accepted the grace of the Gospel in genuine heartfelt faith, and having come to baptism, are ingrafted into Christ's death, to such an extent, that our flesh is dead with that of Christ.

Here this divine secret is to be understood, that Christ in slaying His flesh upon the Cross, slew together with it, that of all those, who baptize themselves into His death; and I understand that all they baptize themselves into His death, who come to baptize themselves, assured of attaining resurrection and eternal life by the death of Christ, knowing that the day they baptize themselves, they die as to the world and as to themselves, whilst they begin to live as to God and as to Christ.

And here let it moreover be understood, that in propor-

tion to the resolution that a man has, in relation to the world and to himself, and particularly to mortification, such is the faith which ingrafts him into Christ's death. He that is irresolute and unmortified is also without faith, because the fruits of faith are decision and mortification; whilst they who rejoice in having their affections and appetites quick in their relish of the pleasures of the world and of the flesh, are utterly and absolutely most alien to Christ.

So that the words, "*are baptized into His death,*" are equivalent to his saying, are dead like Him: this we pretend, and this is our profession, because He, in slaying His own flesh upon the Cross, slew ours together with it.

In saying, "*What, know ye not,*" he shows that this secret was much discussed in those times, because it was much experienced; and it cannot be either understood or discussed, unless it be experienced. And hence we apprehend the reason why the mortification of the saints under the gospel appears to be beyond all comparison greater than that of the saints under the law.

And indeed it is a fact that we now attain but little of the benefit which has been brought to us by Christ, and the reason why we attain so little, is, because we experience it so little, its nature being such that it is not attainable by science, but by experience.

VI. 4.—Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

St. Paul, expounding what he has stated, says, that we, in baptizing ourselves, are buried with Christ, for that as the virtue of Christ's death kills us, so likewise the virtue of His resurrection quickens us.

The death which we die in the death of Christ, when,

upon believing, we baptize ourselves, is imperfect, for the entire man does not die, although God esteems him dead as to sin; and the life which we live by the resurrection of Christ is an imperfect resurrection, for only that which dies rises again: the carnal affections and lusts die, whilst the spiritual affections and lusts revive. And this imperfect resurrection is in the Christian a pledge of the perfect resurrection, in which he, *the body having been dead and buried*, shall rise again too.

When he says, "*into death*," he means into the death of Christ; and "*the being buried*" is synonymous with being planted together [or grafted, Græcè, *συμφυτοί*, Hispanicè, *enjeridos*.]

In saying, "*to the glory of the Father*," he means that Christ's resurrection redounds to the glory of God.

"*To walk in newness of life*," is equivalent to some new mode [of living], with new habits, with new aims, and with new practices; and I call this new mode of living an imperfect resurrection, meaning that this new life is, as it were, a shadow of the life eternal, following upon the resurrection of the just; and I understand this new life to be that which causes the dissension that Christ says He came to set up in the world between parents and children, and between brothers and sisters; for that it is always hated by the world, to such a degree that the father hates it in the son, and the brother in the brother.

VI. 5.—For if we have been grafted in the likeness of His death, we shall be so also in the likeness of His resurrection.

He confirms what he has said of the new life by affirming, that just as we are grafted into Christ's death, so shall we be grafted into Christ's resurrection. He states this because the Christian feels himself to be grafted into Christ's death, before that he does so into Christ's resurrection; for he experiences the mortification which

comes to him from Christ's death, sooner than the quickening which comes to him from Christ's resurrection.

By saying, "*in the likeness*," I think him to mean that just as Christ's death was voluntary, and by divine ordinance, and was to issue through it in the glory of the resurrection, so likewise our death is voluntary, for we are glad that our carnal affections and lusts should die in us; and it is by divine ordinance, for we are called by God for that purpose, and it has to issue through it in the glory of the resurrection, which we feel but imperfectly in the present life, whilst we shall feel it perfectly in the life eternal, with Jesus Christ our Lord. But I shall better express myself thus: that our death which we die with Christ is like to Christ's death, for that just as Christ died as to the world, and lives as to God, so we also die as to the world, and live as to God.

VI. 6.—Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

As though St. Paul should say, We ought so much the more to strive to hold ourselves as dead to sin, to live the new life, and to hold ourselves to be half risen again, for that we know that our old man, that which we inherit from Adam, that in which dwells the liveliness of the carnal affections and lusts, is already crucified with Christ; for that when Christ died on the cross, He slew the flesh of all of us, who are His members, for the purpose of destroying and annihilating the body of sin in us, which is the same as the old man, in order that, destroyed and annihilated, we should not thenceforth serve sin.

So that "*the old man*" and the body of sin is one and the same thing. And in saying that "*our old man is*

crucified with Christ," he may mean that Christ, in slaying His own flesh upon the cross, slew ours.

I understand that they serve sin, who complacently allow themselves to be mastered by their affections and lusts. They, who battle against them, although they may be occasionally vanquished by them, are not to be understood as serving sin.

VI. 7.—For he that is already dead is justified as to sin.

He means to say that the man already dead in Christ, because Christ slew him on the cross, and because he esteems himself dead, has not now to render an account of sin, he being, in that wherein he does evil, violently dragged by his carnal lusts, as it were, by the hair of his head, his spirit the while opposing and resisting.

So that "*to be justified as to sin*" is all the same as to be liberated and exonerated from having to give an account of what he has retained of the relics of the old man, of the body of sin.

Those, who are not dead with Christ, are under obligation to give an account at the day of judgment, even of the idle words they utter. Christ Himself affirms it to be so.

VI. 8, 9.—Being then dead with Christ, we believe that we shall also live with Him: knowing that Christ, raised from the dead, dieth no more; death hath no more dominion over Him.

By one thing that is experimentally felt in the minds of believers, St. Paul desires to assure us in relation to another that is not felt so palpably, when he says that since we are dead with Christ, a thing which they experimentally feel who realise it, we may confidently hold that we shall rise with Him, a thing that is scarcely felt,

but that is believed. And seeking to give us assurance as to this resurrection, he says that we may base it upon Christ's having risen again, not to revert to die, like other men that have been resuscitated, but to live for ever, he having passed beyond the dominion and jurisdiction of death. Wherein St. Paul means, that just as when a man about to be drowned in a river gets his head out of water, so that the water cannot again get above it, all the other members of the body hold themselves to be safe and free from danger, not because they are out of the water, but because the head is out: so too we, who are members of Christ, since we see that He, our Head, is now raised again, and that He has passed beyond the dominion and jurisdiction of death, we esteem ourselves to be risen too, and to have passed beyond the dominion and jurisdiction of death; not that we have not to die, but because we have to follow our Head in the resurrection.

VI. 10.—For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

St. Paul, wishing to confirm what he has stated, that Christ has passed beyond the dominion of death, says that in dying "*He died unto sin*," meaning that He slew that flesh which He had of the seed of Abraham, which was sinful flesh, not actually that it should become such, but apparently it was real flesh, yet was it not subject to sin. And he says "*that He died once*;" he means that Christ has now no motive why He should die again.

And when he says that "*Christ liveth unto God*," he means that Christ's life is eternal, even as God is eternal; and yet more, that He lives in the presence of God. So that it agrees with what he says in Col. iii. 3, "*Your life is hid with Christ in God*."

VI. 11.—Likewise reckon ye also yourselves

to be dead unto sin, but alive unto God, through Jesus Christ our Lord.

As though he should say, You, being, as you are, members of Christ, remember that there is that too in you which is in Christ. Christ died unto sin : remember that you are dead unto sin. Christ lives unto God ; remember to be alive unto God. So that when St. Paul says [λογιζεσθε, consider yourselves], "*reckon ye yourselves,*" he does not mean that this reckoning consists in mere opinion, or in mere human imagination, or in mere imitation, but that it really and practically is so, that the man who is a member of Christ is dead unto sin and is alive unto God ; just as the man who is a member of Adam, without Christ, is alive unto sin and dead unto God ; but only they can believe this who experience it, and thus St Paul counsels those who experience it that they keep this truth ever alive in their memory, that in being members of Christ they are dead unto sin and are alive unto God. They, who do not feel this death and this life, they neither feel "*the benefit of Christ*" nor has the gospel of Christ wrought its effect upon them.

VI. 12, 13.—Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God, as those that are alive from the dead, and yield your members as instruments of righteousness unto God.

As though he should say, And since it is a fact that you are dead unto sin and alive unto God, consent not that sin reign in you. Now sin does then reign in us when we allow ourselves to be mastered by our affections and lusts, subjecting ourselves to them.

I understand him to call the body "*mortal*," because there is nothing that makes us abhor vice more than the recollection of death.

I understand a man then to yield his members as instruments of unrighteousness unto sin, when he, with the members of his body, carries that into execution which his affections and lusts prompt.

"*Instruments of unrighteousness*," weapons of injustice, are one and the same as iniquitous weapons: he means instruments that render you criminal.

But I understand that a man then yields himself to God when he strives with the mind, and occupies his body in the service of God and in the things which are God's, making the glory of God his aim.

When he says, "*as those that are alive from the dead*," he means like men who, being dead unto sin, live unto God.

And a man then yields his members as instruments of righteousness unto God, when he, with the members of his body, carries spiritual motions and the inspirations of God into execution, each one in that whereunto he is moved and inspired, as will be said in Chapter XII.

VI. 14.—For sin shall not have dominion over you: for ye are not under the law, but under grace.

St. Paul, desiring to persuade the Romans of what he has stated, proceeds to make it easy to them, by assuring them that sin shall not have dominion over them. And I have already said, that by "*sin*" he understands the affections and lusts of the flesh; and assigning as reason why sin should not have dominion over them, he says, "*for you are not under the Law, but under grace*," meaning, had you been subject to the Law, the Law itself would have so irritated your affections and lusts that they would come to subdue you, and to make themselves your masters

and thus sin would rule over you: whilst, being under grace, this irritation ceases; and it ceasing, the affections are not so potent as not to be easily resisted; and when these are resisted, sin becomes a slave and not a lord.

The mode in which the Law irritates the affections and lusts is proved in the following chapter.

Here it appears to be St. Paul's meaning that the Christian is not under the Law, because he keeps no account with it: he indeed abstains from things prohibited by the Law, not because the Law prohibits them, but because they are unsuitable to the man, who is dead to sin and alive to God.

So that *the Christian's law is the obligation of Christian regeneration*, and this law does not irritate the affections and lusts; nay, its action is to mortify them. And to be under this Law, is, as I understand, to be under grace, as are the servants of a master, who serve through love, neither constrainedly nor forcedly.

The men who have never felt what it is to be under grace, having always lived, either without Law or under the Law, cannot possibly understand what St. Paul says; for its intelligence no learning avails, however great it may be, whilst experience does avail, however small it may be. Just as persons, who are weak from their birth never know what health is, and it appears strange to them that a healthy man may do things which are forbidden to them.

VI. 15.—What then? shall we sin, because we are not under the law, but under grace? No, no.

St. Paul understood fully that what he had said might work two ways: the one, that of scandal in those who were under the Law, the other that of license to sin in those who willingly sought it; and to obviate both these effects he puts to himself this question, which properly

contains what presents itself to the imagination of every man, without experience in spiritual things, whenever he hears it said, This man is not under the Law but under grace; to which he answers himself by saying, *No, no*; and setting forth the cause why not, he says :

VI. 16.—Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness ?

And here fain would I know the cause why St. Paul, when seeking to dissuade the Romans from living viciously, does not plead with them the prohibition of the Law, but the obligation of the gospel, stating that they ought not to sin, in order not to make themselves the servants of sin, which servitude works death, and that they ought to be obedient, because this obedience works righteousness.

And by "*obedience*," I think him to mean that of faith, when man, giving credit to that which is told him from God, believes it, and is obedient to it. I understand this thus, from what he says, "*unto righteousness*;" meaning that only obedience to the faith confers righteousness. The men, who sin by obeying their affections and lusts, are the slaves of sin; and the men who believe, in obeying faith are righteous: and it is the Christian's duty to keep himself free from the slavery of sin, and to persevere in obedience to faith; and whilst doing this he will not sin, although he be not under the Law.

He may also possibly mean that we Christians, whilst acting in obedience to the Christian spirit, which inspires us as to the obligation of Christian regeneration, go on to comprehend the righteousness and perfection in which we are comprehended by incorporation into Christ; nay, I believe that this actually is what he does mean.

VI. 17.—But God be thanked, that whereas ye were the servants of sin, ye have obeyed from the heart that form of doctrine whereunto ye were delivered.

St. Paul dexterously shows the Romans that they ought not to sin, since having at a former period been the servants of sin, they had experienced the injury of that servitude, and then, that being since that time obedient to the faith and to the Spirit, they experienced the benefit of that obedience.

Here be it observed, that in saying, "*thanks be to God*," he means that this had been the work of God; and that in saying, "*from the heart*," he enhances the obedience, which was not outward but inward, not feigned but sincere.

I understand that St. Paul calls the gospel, it comprising the indulgence and general pardon which is intimated to men with the doctrine of Christian life, according to the obligation of Christian regeneration, "*the form of doctrine*," meaning that it is doctrine which is taught, reasoned about, discussed, and preached, like all other human doctrines; and yet *the gospel is not doctrine, for all the men of the world together are incapable of making one man capable of receiving it, unless God Himself does so.*

Men who believe, taught by other men, without the Holy Spirit, believing as a matter of opinion, hold the gospel to be a form of doctrine, and call it just as St. Paul does so here; but certain it is, that it is not to be attained by learning, but by inspiration and by experience; and this is not opposed to what St. Paul will state in Chapter X., "*that faith comes by hearing*," for he himself adds that *the "hearing must be the work of God."*

In saying, "*whereunto ye were committed or delivered*," he means that the past acceptance of the grace of the gospel

by the Romans had been the work of God, and no work or caprice of theirs.

VI. 18.—Being then made free from sin, ye became the bond-servants of righteousness.

As though he should say, Now, for that ye have, from the heart, obeyed the gospel, which is a form of doctrine, this has come to pass: that having become members of Christ, ye are freed from sin, because Christ slew your flesh together with His own, and you are become servants of righteousness, for Christ has justified you in His righteousness.

The bond-service of righteousness obliges the man to believe, to love, to hope, and to do everything else that is associated with these, and peculiarly to the obligation of Christian regeneration; but this obligation does not work wrath as does that of the Law, for the affections and lusts are not irritated with it, for it is loving and not rigorous, it entreats and does not threaten, and, better still, because the Holy Spirit is He that works.

It may likewise be St. Paul's meaning that we are the servants of righteousness whilst we go on striving to put on that righteousness in which we are comprehended, in order to be righteous in ourselves, as we are righteous in Christ.

VI. 19.—I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity in order to work iniquity, even so now yield your members bond-servants to righteousness unto holiness.

He means, Taking the weakness of your flesh into consideration, I desire to exercise upon you an argument that is neither divine nor spiritual, but "*human*," based upon human wisdom. Persuasion practically is so.

Here be it observed with what circumspection persons

speaking who have the Holy Spirit, in representing and presenting things for what they are—divine things for divine, and human things for human. Men devoid of the Holy Spirit, however modest they may be, ever sell the cat for a hare.

I have already stated how I understand the man yields his members to uncleanness, or to sin, which is the same thing, and how he yields them to righteousness.

In saying, "*unto holiness*," he means that the Christian's aim ought to be sanctification, not only of the mind, which comes to him through election, and through acceptance of God, and through the communication of the Holy Spirit, but also of the body, which man obtains by yielding his members servants to righteousness, putting into execution through them the movements and inspirations of the Holy Spirit, in discharging the duty of Christian regeneration.

VI. 20.—For when ye were the bond-servants of sin ye were free from righteousness.

This clause stands connected with what precedes it; and he means, You ought so much the more to attend to this, forasmuch as you know that when you served sin you wholly disregarded righteousness; now, turning over the leaf, remember that you are servants of righteousness, and that you are emancipated from sin.

So that "*to be emancipated from righteousness*" may be the same as to wholly disregard it; and to be emancipated from sin may be to wholly disregard it; for liberty is opposed to subjection.

From the evil of subjection to sin proceeds the evil of emancipation from righteousness, and from the benefit of bond-service to righteousness proceeds the benefit of emancipation from sin.

VI. 21.—What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

Here I note both St. Paul's modesty and his tact; his words express the idea, Since, when you practised vicious courses you reaped no fruit from them, it is fitting that you desist from them, and so much the more so for that their wages is death. And not to brand them as vicious and to aggravate the hideousness of the vices, he says, "*in those things whereof ye are now ashamed*," assuming that since they were Christians they would feel ashamed at having been vicious.

The mode in which death is the penalty, or wages of sin, has already been rehearsed.

That which is here said to be fruit [Hispanicè, *premio*], is translated by others "*end*" [Græcè, *τελος*]; and both renderings may stand.

VI. 22.—But now being emancipated from sin, and become servants to God, ye have your fruit unto sanctification and the end everlasting life.

St. Paul here adduces four advantages which those Christians had, that respond to four other disadvantages which they had had before they became Christians; as though he should say, Previously you were the servants of sin, subject to your affections and lusts, but now you are free from this servitude and from this subjection, because Christ, when He slew His flesh, slew yours. Previously you served that most cruel tyrant the world, whilst now you serve God. Previously you practised things that you are ashamed of now, whilst now the fruit of your having become servants of God is your sanctification, that you are saints. Previously the wages paid you were death, whilst those you now receive are eternal life. Every one may arrogate this to himself who feels *the benefit of Christ*, and assumes that all this is specially spoken to him. Here it is to be noted, that St. Paul, in calling these Christians servants of God, does not exclude them from the dignity of sonship; for it is a fact that Christians are sons, be-

cause they have been regenerated by the Holy Spirit; whilst they are servants, because God has elected and accepted them as His, and He takes them into His service.

And I understand this acceptance to be that which makes them saints, as everything is sanctified that God takes into His service.

So that sanctification is the fruit of their having become servants of God; whilst *they are servants whom God takes into His service, and not they who serve from motives of fancy or interest.*

Here, too, when he says "premio" or fruit, others translate "end;" and both renderings may stand; but I understand St. Paul to say that the fruit of the bond-service of sin is death, and that the fruit of sanctification is eternal life. Sanctification is of God's grace and bounty, and eternal life is the fruit of sanctification.

VI. 23.—For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

St. Paul confirms by these words the former ones, and says that the wages or salary which sin pays to those who serve it, is death, and that the gift or present which God makes them who serve Him is eternal life. And here it is to be observed, that death is ever the penalty of sin, and that eternal life is ever the gift of justification. It is, moreover, to be observed, that when he should have said, "*the wages of God is eternal life,*" to have it correspond with the foregoing, that "*the wages of sin is death,*" he but says, "*the gift of God is eternal life,*" meaning that it is not given as the wages, but as a gift or gratuity; and because the greatest part of the happiness of the just in the life eternal will be to see Christ, St. Paul adds, [with] "*through Jesus Christ our Lord.*"

CHAPTER VII.

VII. 1.—What, know ye not, brethren, for I speak to them that know the Law, how that the Law hath dominion over a man as long as he liveth ?

St. Paul having stated that the Christian is not under the Law, but under grace, and holding it to be a thing of great importance, as it indeed is, that this be so understood, he here begins to prove it. And he here means, that since it is a fact that man, whilst he lives in this present life, is subject to the Law, but that dead, he is free from the Law; and since likewise it is a fact that they who are Christians are already dead, for that in becoming members of Christ they really and actually have died in Christ's death; so also it is a fact that Christians are free from the Law, not being under it, but under grace.

Here St. Paul understands that the man who accepts the grace of the gospel by incorporation into Christ, really and effectively dies with Christ, for that Christ having slain upon the cross what he had of Adam, God considers all that as dead which they who are members of Christ have in them of Adam; and because those very persons, who are thus incorporated into Christ, feel within themselves a certain mortification of all that they have of Adam, and a certain abhorrence of all that is carnal and worldly.

From God's considering those as dead who are incorporated into Christ, I understand them to gain two things: the *one*, that God's justice has been executed upon them, as it has been upon Christ; and the *other*, that as dead, they are free and exempt from the Law. And from what

they feel within themselves they gain two other things : the *one*, that they easily come to a resolution as to the world ; and the *other*, that they easily come to a resolution as to themselves. But these advantages, that we Christians gain by Christ's having slain us in His death, are neither to be known nor understood by wisdom or by learning, but they are perfectly apprehended by experience. The satisfaction of divine justice is apprehended when the Christian finds such peace in his conscience that he dares (boldly) appear, with open face, before the judgment of God.

And freedom from the Law is apprehended when man neither feels himself irritated by it to sin, nor does he feel himself to be the enemy of God by what he is led to do in opposition to the Law's requirements, dragged thereto and conquered by some affection or lust ; because such an one, feeling that the Law does not work out its effects upon him, viz., in increasing his sin, and in causing the enmity and anger of God, he apprehends and he knows that he is free from the Law, that he is not under the Law, but under grace.

And the death of all that the man has of Adam is apprehended when the man, being brought by faith to be a member of Christ, feels himself as it were mortified in all the affections and lusts of the flesh, hating from the soul what the flesh naturally loves and craves, wherein lies Christian renovation ; and this without his having taken any steps to procure either this mortification or this abhorrence.

And here I understand it to be God's work, for that man cannot ever keep himself up to this mortification, as well because the flesh, whilst it is (susceptible of impression from external agents) passible and mortal, is a weak subject for such perfection, as because the man molested by the vivacity of the affections and lusts that are after the flesh, should exercise himself in the faith wherewith he believes that, incorporated into Christ, he is dead with

Christ; and because likewise he should exercise himself in mortifying the affections and lusts that will live in his flesh, striving and labouring to maintain himself in that death, into which incorporation into the death of Christ brought him. And I understand this to be the Christian's proper exercise whilst he lives in this present life.

And from all this discourse I arrive at this conclusion : that the man who is wholly ignorant of these feelings is also ignorant of Christ, being a Christian not through faith, but through opinion; not through election of God, but through election of the world; being called of men, and not of God, nor of Jesus Christ our Lord.

The words, "*as long as he liveth*" [Todo el tiempo que vive], are commonly understood to mean, all the time that the Law liveth. I understand them, *that the man liveth*. The Law has dominion over the man all the time that the man liveth; the man being dead, he is free from the Law. And all the sequel harmonises with this opinion.

VII. 2, 3.—For the woman who hath a husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

St. Paul means that what holds between the wife and the husband and the law of marriage, holds also between the flesh, the man, and the Law of God. The woman is obliged by the law of marriage to be no other man's wife whilst the husband lives whom she has, and that in the event of her becoming so she is held to be an adulteress; but that her husband being dead, she is at liberty to take

another husband ; similarly man is subject to God's Law whilst his flesh lives, and that in the event of his departing from the Law, he is brought by that very Law under condemnation ; but the flesh being dead, the man is free from the Law ; so that in departing from it to unite himself to the gospel, he is not brought under condemnation by it, the flesh, being already dead in the man, which brought him under obligation to the law.

St. Paul, proceeding to apply this comparison, speaks thus :—

VII. 4.—Wherefore, my brethren, ye also are become dead to the Law through the body of Christ, that ye should be married to another, even to Him, who rose from the dead, that we should bring forth fruit unto God.

He means, Now forasmuch as you, my brethren, are already dead, so that the Law is utterly disconnected with you, because Christ, when He slew His flesh upon the cross, slew therewith yours, you may assuredly be united to the gospel, and unite yourselves to Christ without becoming thereby transgressors of the Law.

Here St. Paul, in saying that the Christian's death "*is through the body of Christ*," fully confirms what we have so frequently stated, that Christ, when He slew His flesh upon the cross, slew that of those, who, believing as they ought, are His members. Where it is to be understood, that just as Adam, when he sinned, remained under sentence of death, being as to God really and effectively dead, so that his mode of life and that of ours, who are his children, is but a walk to death ; so likewise Christ, when He died, slew us, who are His members, God esteeming us really and effectively dead as to what we have from Adam. So that our life is one continuous death ; I mean that whilst we live we go on to mortify in us that which we have from Adam, reducing it down so that it be as

dead as God holds it to be dead, who looks upon it as though it actually were dead.

In saying, "*even to Him, who rose from the dead,*" he means Christ, and he shows that the glory of Christ is His resurrection, and the glory of Christians is that Christ rose again. And by that, "*that we should bring forth fruit unto God,*" I understand that none bring forth fruit unto God save those who, having died upon the cross with Christ, are Christ's; all others bring forth fruit unto death. And the Christian brings forth fruit unto God when he keeps his mind devoted to God, and when he carries out by the members of his body that which he, by the Holy Spirit, understands to be the will of God, which he carries out in prosecuting the obligation of Christian regeneration.

VII. 5, 6.—For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

St. Paul endeavours by these words to make us comprehend what he has said, that we have died in Christ's death, proving it by the inward experience which we Christians severally realise; for that we really and effectively feel the advantage, which I have stated, that we Christians possess in having died with Christ, as to this, that our sinful affections and lusts lie, as it were, dead within us, not that we are not at times tempted by them, but that we more frequently find them, as it were, dead, and whenever we do feel them stir, they molest and annoy us.

In saying, "*we were in the flesh,*" he means we had our

sinful affections and lusts alive and energetic, and that we rejoiced in having them so.

In saying, "*which were through the Law*," he means that the Law discovers them, awakens them, and irritates them, as he will state farther on.

In saying, "*to bring forth fruit unto death*," he means that the fruit, which is gathered from the consummation of the affections and lusts, is death.

Our being exempted from the Law is tantamount to our "*having died to that wherein we were held*." And he says that the Law held those who were under it, meaning that it tyrannised over them, keeping them, as it were, incarcerated or imprisoned; and thus are they all effectively who are under the Law, all who have not been brought inwardly to feel and to experience the benefit of the Gospel.

I understand them to serve God "*in newness of spirit*" who serve as St. Paul served in the spirit and in the Gospel, who serve, as St. Luke says, chap. i. 75, "In holiness and righteousness," for these are regenerated and renewed by the Holy Spirit. And they serve God "*in the oldness of the letter*," who serve as did the Jews with ceremonies and external and objective ritual.

In saying "*old*," he alludes to the Law, which was old, whilst the Gospel was new.

And in saying, "*of the letter*," he alludes to the Law which was written upon tables and upon parchment, whilst the Gospel is written in men's hearts.

Here I understand the Gospel to be Gospel to those who have it written in their hearts by the Holy Spirit, which has been communicated to them, the Gospel being to those who only have it in writing no Gospel but Law, no Spirit but letter.

VII. 7.—What shall we say then? Is the Law sin? No, no. Nay, I had not known sin but by the Law.

From the preceding words, some might infer that St. Paul held a bad opinion of the Law of God, since he said that sinful lusts are by the Law; and, desirous of giving satisfaction as to this, he says his view of the Law leads him to regard it as its office to demonstrate sin.

In saying, "*is the Law sin?*" he means, is it a bad thing, a thing worthy of being condemned? He sets forth himself how it is that he should not have known sin had it not been for the Law, saying:—

VII. 7, 8.—For I had not known lust except the Law had said, "*Thou shalt not covet.*" But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.

As though he had said, What I tell you, that I did not know sin but by the Law, I understand after this fashion: that I did not know of any lust in me, nay, I actually did not know what lust was, until I perceived that the Law says, "*Thou shalt not covet.*" I then began to covet, and I thus learned that there was lust in me; and that which resulted from this was, not what I could have wished, freedom from lust; nay, it has been just the contrary, because sin, taking occasion by the commandment, has awoke up, and has irritated my affections and lusts to such an extent, that I have found myself filled with all kinds of concupiscence. So that the knowledge of this commandment wrought two effects upon me: the one, that it showed me the lust there was in me that lay torpid; and the other, that it has aggravated it. Where I understand that precisely what St. Paul says took place in him, takes place in all, who, having lived without Law, commence a reckoning with the Law, for it is thus that the Law shows them, and discovers to them, their affections and lusts, whilst the Law itself irritates and aggravates them, through the depravity of man's nature, which

is ever inclined to things that are forbidden it. So that the Law operates on man like water upon quicklime. I mean to say, that just as it is not known that there is fire in quicklime until water be thrown upon it, which discovers it and aggravates it, so it is not known that there is lust in man until he takes cognisance of the Law, which discovers it and aggravates it.

By "*sin*," I think him to mean lust to sin, and peculiarly flesh prone to sin.

VII. 8, 9.—For indeed without the Law sin was dead. For I was alive without the Law once; but when the commandment came, sin revived, and I died.

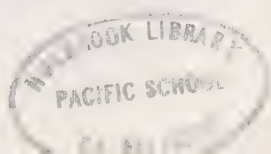
In connection with what has gone before, these words are very intelligible, where I understand that expression, "*without the Law*," to be an indefinite mode of speaking, meaning that sin is dead in all men whilst they know not the Law, for that whilst unknown, it is just like quicklime; until water be thrown upon it, the fire remains dead, neither seen nor known.

What he says, "*I was alive without the Law once*," has, as I understand, to be referred to the time in which St. Paul lived without relation to the Law.

And in saying, "*when the commandment came*," he means when this commandment which says, "Thou shalt not covet," was brought under my notice.

In saying, "*sin revived*," he means the affection and lust to sin, feeling the prohibition, awoke, and made itself felt.

And in that expression, "*I died*," I understand him to say that the revival of sin resulted in my death, for I felt myself lost when I saw myself tempted by that which I understood the Law to prohibit as something bad. Sin acquired strength, and I lost strength.



And here I could have desired thoroughly to understand, so that my mind might rest perfectly satisfied, what is the cause why St. Paul, when aiming to show how it is that the Christian is not under the Law but under grace, takes for illustration, "*Thou shalt not covet*," which is one of the ten commandments which were written upon the two tables of stone by the finger of God. I say this, because we admit the abrogation of the Law ceremonially and judicially, but we do not admit its abrogation morally. And this commandment, "*Thou shalt not covet*," pertains to morals.

VII. 10, 11.—And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.

St. Paul enhances by these words the depravity of our flesh, since it is a fact that it employs even that which is good to bad ends; it works death with that which should give life, as appears in this, for God having given the Law to men, in order that they should live by it, the flesh is so perverse that it avails itself of this very Law to work men's death.

That expression, "*which was ordained to life*," is, as I understand, to be referred to that which is written, that the man who shall keep it shall live by it, as will be said in Chapter x.

In saying, "*deceived me*," it appears that he means that it had caused him to consummate something contrary to the Law, whereby he found himself lost and confounded; which confusion I understand him to call "*death*," because it corresponds with life.

VII. 12, 13.—Wherefore the Law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me?

Nay, nay. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

He concludes all this his argument from the place where he asked himself whether the Law be sin, because it awakens and irritates the affections and lusts to sin, by saying that the Law is in itself holy, and that the commandment which says, "*Thou shalt not covet*," is holy. And because some one might reply, Since the Law is so good and the commandment is so good, whence issued this bad result, which thou hast said caused death to thee? He responds that neither is it the Law, nor is it the commandment, that which brought this about, but that it has been peculiarly the work of the depravity of the flesh, which he in several places calls "*sin*," and he says that the good which has resulted from that evil has been, that he has known his depravity more clearly and more evidently, and that he has known it to be very much greater than that which it had previously been. So that he says the Law served to give him perfect self-knowledge.

Here I will state this, that all these things are of such a nature, that they are only understood and enjoyed, in proportion as they have been felt, and experienced: I mean that the person, who shall have passed through all this, will understand it and enjoy it, whilst he that has not, will neither enjoy, nor understand it.

The text from the words "*that it might appear*" is somewhat confused, but after all it is perfectly intelligible that it was St. Paul's aim to express by it that which we have expounded.

VII. 14-17.—For we know that the Law is spiritual, but I am carnal, sold under sin. For

that which I do, I allow not: for I do, not what I would; but what I hate, that do I. If, then, I do that which I would not, I consent unto the Law that it is good. Now then it is no more I that do it, but sin that dwelleth in me.

St. Paul, having stated how it is that the Christian is not under the Law, for that Christ has slain on the cross the flesh of all those who are His members, by which death they are all freed and exempted from the Law, he now proceeds to say, that although they, who are members of Christ, conquered by their affections and lusts, somewhat transgress the requirements of the law, being violently carried away, and as it were dragged by the hair of their heads to do so, they are not brought under the condemnation of the Law, because it is not they who do it, but sin that dwells within them; he means *the flesh that has not been properly mortified*. St. Paul here means that man does not offend in that which he does with the body, when the mind takes no pleasure in the act, for a man is not said to do ought, save that which he takes pleasure in doing, feeling therein contented and satisfied, mentally and bodily.

When he says, "*for we know that the Law is spiritual*," I understand him to mean that the Law is spirit, a thing given by God, come down from heaven, not in an ordinary way, but in an extraordinary. And he also means that, being spiritual, it must be fulfilled spiritually, with the mind moved by the Holy Spirit; that not satisfied with my not committing theft, because it says to me do not steal, nor with my refraining from lust, because it says unto me thou shalt not covet, it is satisfied by my abhorrence and condemnation of theft as bad, and neither more nor less as to lust. For the Law *d demands hatred and enmity towards all that it prohibits*; and it *insists upon love and great affection to everything that it imposes*.

"But I am carnal." I am, as is said, of flesh and of bone, and as such I am tyrannised over by sin, which operates upon my bodily passions to prevent the flesh from conforming to the Law of God, which is spirit; and if I, in my mind, conform myself to it, and would fain bring myself wholly into conformity with it, but from my inability to subdue my flesh, it occurs to me at times to do what I fain would not, doing that which my mind abhors, reproves, and condemns, I am not on that account to be condemned by it.

So that St. Paul calls the Law spiritual, as he calls that spiritual which God gives to men miraculously, and in an extraordinary manner, as that in which the children of Israel ate and drank in the desert, as appears 1 Cor. x. 2, 3. In such manner may he call himself carnal, meaning a man of flesh, and alluding to the hostility that there is between flesh and spirit.

The Law is spirit, is a thing, so to say, sent from heaven, whilst I am flesh. I am a thing, so to say, of this earth down here, and therefore it is not my fault if I be unable to bring down my flesh to conform itself with the Law, with which to the extent that I am spirit I do conform myself, I do delight myself, and I do take pleasure therein; and I should not delight myself were there not in me more spirit than flesh; for the flesh abhors the Law, and, as far as it is concerned, would fain have no Law at all.

They who, after the flesh, would fain that there should be no Law to prohibit the consummation of their affections and lusts, may hold themselves to be carnal in mind and in body; whilst they, who, so far as the flesh is concerned, rejoice that there is a Law, and abhor the consummation of that which the law prohibits, may hold themselves to be spiritual in mind, whilst holding themselves to be carnal in body. And these alone understand, from their own experience, what St. Paul adds, when he says, *"sold under sin;"* he explains what he

has said, "*I am carnal.*" He means the Law requires to be fulfilled from the mind: I am burdened with this flesh subject to sin, nay, it indeed is sin itself, and I am subject to its tyranny, being its slave; so that whilst I condemn and abhor from the soul what I do in the flesh, I am not brought under condemnation by it.

And it is only these, who understand what follows, wherein he says, "*for that which I do, I allow not,*" I do not approve with the mind as good, the evil which I do with the body, for to such only does it occur to be dragged by carnal affection and lust as by the hair of the head to do that which they abhor and condemn with the mind. Thus they hold it to be evil to judge harshly of their neighbours, to murmur against them, to feel resentment when their honour is touched by them, or when their property is prejudicially affected by them, when they feel annoyed that their treatment is not such as they wish; they abhor every pleasure that they can give to any one of their five bodily senses, having a determined hostility to their flesh; and it occasionally happens, that not being upon their guard, they are surprised by one of these affections and lusts, and they are led to consummate them, in repugnance and in contradiction to the mind, nay, feeling the greatest disgust at the gratification which their flesh has taken in such a thing; yet, as I have said, this is not to be understood by learning, but by experience only.

Hence what St. Paul adds is certain, that when one, of these persons who keep strict personal reckoning with themselves, fails in something which the Law prohibits, he by no means desiring to fall therein, not from fear of the Law, but from love to the Gospel, he, by that very fact, consents to the Law, and approves of it as good, for he abhors and holds that to be bad which the Law holds to be bad and prohibits as bad.

And in such an instance, he says, "*Now, then, it is no more I that do it,*" understanding, as it has been said St. Paul understands, nothing to be the work of a man save

that which he does with the body with the approbation and concurrence of the mind, he taking pleasure and satisfaction in such act, both mentally and bodily. They, who carry out with the body that which they do not approve of with the mind, recognise the depravity of their flesh, through Adam's transgression, recognising it also in their own disobedience and ungodliness; and they recognise their restoration, the regeneration and the renovation of their minds through Christ's obedience, recognising it also through the fellowship of the Holy Spirit, which has been communicated to them by Christ Himself; and thus, by keeping strict account with themselves, they are attent to mortify what they have from Adam, and to quicken what they have from Christ and through Christ.

Here some one might hesitate and say, Why does St. Paul speak here "*of the sin that dwelleth in me,*" having so frequently said that we Christians are dead to sin, nay, whilst here especially treating of this death? To this doubt one may reply thus: that St. Paul means, that Christ, when He slew His flesh upon the cross, slew therewith the flesh of us all, who are His members, from which death those advantages are derived to every one of us, of which we have spoken at the beginning of this chapter, of which, one is enmity to the flesh, and the abhorrence of all that the flesh loves and desires.

So that St. Paul, in saying that we Christians are dead with Christ, does not mean that we have neither affections nor lusts after the flesh, for these live, less or more, whilst the flesh lives, but that we abhor with the mind all that the flesh loves, and that following this abhorrence, mortification of all that is flesh comes on gradually, the door whereto opens itself unto us with the abhorrence of the flesh. And the more that the man attaches himself to Christ, and the more that he goes on to be quickened by Christ, the more does the flesh become mortified.

And St. Paul himself, in saying "*that sin dwelt in him,*" means that he bore about his flesh as a burden, which, as

has been repeatedly stated, he calls "*sin*," the more to enhance its depravity; as we call a very deceitful man deceit itself, desirous of enhancing his wickedness the more.

VII. 18.—For I know that in me, that is, in my flesh, dwelleth no good thing: for I have indeed the will; but how to perform that which is good, I find not.

St. Paul, following out his purpose of showing that that wherein the Christian offends against the Law is not imputed to him, because he is already dead with Christ, and thus already free and exempt from the Law, says, that he knew well the depravity of his flesh, all charged with affections and lusts, each more raging than the other; and he says, moreover, that he likewise recognised a firm resolution in his mind not to acquiesce in obedience to the flesh; but that, not finding how to perform that good resolution, it occurred at times to him to be conquered by some one or other of his affections and appetites, which he understands was to be attributed to the flesh, and not to the mind, since the malignity of the one overcame the goodness of the other.

Here I understand, that because the flesh is that in the Christian which offends, the flesh is chastised with death, not eternal, like that of those who die without God and without Christ, but temporal, for the period intervening prior to the day of resurrection of the just; and that because the mind does not offend, nay, opposes and contradicts, it is not chastised either with death eternal nor temporal.

I understand, moreover, that the will which St. Paul says that he had was not natural to him; and that this is so, he fully proves by what he has said, that in his flesh there dwelt no good thing; but he had it through

grace, because he had died with Christ, when in accepting the Gospel he became a member of Christ. There are some, who naturally will that which is good; but because that will of theirs ever springs from self-love, it being a carnal will, it does not operate to disculpate either the work or the mode of doing it, this being peculiarly the privilege of those, who will that which is good, through the Holy Spirit, and because God has given them the will. The flesh, with all that is flesh, is ever treated as flesh, and the spirit, with all that is spirit, is ever treated as spirit.

I likewise understand that self-knowledge consists in a man's knowing that "*there dwells no good thing in his flesh*;" so that a man's self-knowledge does not consist in knowing the bad things which he does, in knowing himself to be, as is vulgarly said, a sinner, but in knowing the wickedness and the perversity of the root whence these evils issue. This is natural depravity, aggravated by the acquired, the iniquity together with the ungodliness which are rooted in man from his mother's womb.

VII. 19, 20.—For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

He repeats the very sentiment already enunciated, and expounds it somewhat further.

I understand the expressions used here, "*I would, and I would not,*" to mean, I approve and I disapprove.

I approve of reliance upon God and of love to God as good, but I find myself incapacitated for it, and I cannot practise it. I disapprove of gratifying either my mind or my body in worldly and carnal things, nay, I reprove and condemn it; but it comes to pass, from my inability to resist the fury of my passions and of my lusts, that I am

led to take this gratification, and in such a case I am not to be blamed, since I do not approve, nay, I condemn, what I do; and thus such an act is not mine, but is of the flesh still alive in me.

From this place I understand St. Paul to be in the same predicament as a man out of health, who, when mastered by his appetite, eats something prejudicial to his health; for just as this man eats, and does so with regret, because he sees that it injures him, so he did something wrong, and he did it with regret, because he knew that it injured him.

However, according to St. Paul, we gather that what a man does without taking pleasure in it, nay, when it grieves him to do it, is not to be imputed to the mind (to the will).

VII. 21.—I find then a Law that, when I would do good, evil is present with me.

St. Paul concludes that the Law only served to impart to him the knowledge of the evil that he had within him; and he thus delivers himself: When I would put in practice the good that I approve of, and which satisfies me, and which the Law teaches, I find within me resistance, and thus I am brought to know my evil and my depravity, which previously I did not know.

When he says "*evil*," he means rebellion against God, the wickedness and sin which is in man from his mother's womb, and which is aggravated, in some more, and in others less, with peculiar and particular vices, and with bad practices and with evil associates.

VII. 22, 23.—For I delight in the Law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Here I understand St. Paul to lay it down that there are two laws which he says are hostilely arrayed against each other. The one is the Law of God, the other the Law of sin. Of the Law of God, he states that he rejoices and inwardly delights in it; and of the Law of sin, he states that it was against the Law of God even to subdue and to enslave the man. So that when he says, "*the law of my mind*," he means the Law of God which I have in my mind, loving it, rejoicing and delighting myself in it. And when he speaks of that "*which is in my members*," he means the law of sin, and the law of the members, which is all one.

The Law of God demands the entire mortification of all the affections and of all the lusts that are after the flesh. The law of sin demands that the flesh live and reign; and herein consists the war, the fight, and the struggle, which is only felt by those who delight themselves in the Law of God, which they have in their minds, approving of it, and holding it to be good; who desire, who strive, and who labour to bring themselves down to live conformably with it, and who neither desire, nor wish, nor aim at anything else so much as this; not in order to justify themselves by the observance of the Law, but in order to maintain Christian decorum by living in observance of the obligations of Christian regeneration, which they purpose doing by Christian faith. Now they only bring themselves down to live conformably with the Law, who are called and elected of God to be members of Christ, who begin to feel the benefit of Christ within themselves, which, as I have said, makes itself felt in their minds and in their bodies. They, who in no wise experience this, are destitute of Christ.

Here by "*the Law of God*," St. Paul but means the Decalogue, the ten commandments, because he neither rejoiced in nor delighted himself in the remainder of the Law, since he preached against it, because it was not conformable to the obligations of Christian regeneration.

To man the Law of God is the will of God, in whatever aspect he may envisage it; which does not operate upon them, who have died with Christ, exerting the functions of the Law, but of the Gospel; for as they do not take it as Law whereby to justify themselves, but as instruction how to live conformably therewith; it does not irritate them, nor does it make them enemies to God, but it attaches them, and makes them friends, to God. Some understand that St. Paul in all this does not speak of his own experience, nor of what transpired in himself, but of the experience of those, who have not yet attained justification through Christ, and of what transpires in them. I think that St. Paul speaks of himself, and that he writes down what he had felt and partly did feel, and that which really had passed and was passing through him. And I am moved to believe this to be so, as well because this is not alien to a person already justified through Christ, nay, it is peculiar to him, and is, as it were, consequent upon justification; as also because all that has been spoken of is alien to a man, not justified through Christ, to whom it is most alien to rejoice himself in the Law of God, and to keep it in his mind.

VII. 24, 25.—O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord.

It seems that St. Paul being occupied with the consideration of the opposition between the Law of God and the Law of sin, his past experience therein presented itself before him, as did also that which he yet had to pass through; and that being anxious to be freed from that which awaited him, he wished to be freed from the struggle, by being stripped of the passible and mortal flesh with which he was burdened, and by being invested with that impassible and immortal flesh with which we, who are members of Christ, shall be clad in the life eternal.

And it seems that, thus moved, he uttered this exclamation, "*O wretched man that I am,*" and that to enhance his misery the more, he added "*man,*" agreeably with that passage in Psalm ix. 20, "*That the nations may know themselves to be but men;*" and while he styles the body "*the body of this death,*" he still more aggravates the misery; for man, in subjecting himself by sin, to death, has brought upon himself all the other miseries to which he is subject.

By the expression, "*I thank God,*" I understand that when the freedom which St. Paul desired presented itself to him, he recognised it through Christ, and thus he said, "*I thank God that through the benefit of Christ, nay, through the medium of Christ Himself, that He, when dying, slew my flesh, that when rising again, He raised my flesh, and that He will work out in me this freedom which I so much desire.*" Here Christians will searchingly examine themselves whether they are cognisant of their misery and desirous of their liberation, as St. Paul here shows that he was, and whether they are as certain of their liberation through Christ as St. Paul here says that he was; and if they shall find themselves lukewarm in the one and doubtful in the other, they will ask of God fervour in the one and assurance in the other; and He will grant it them, provided that they solicit both the one and the other, through our Lord Jesus Christ.

VII. 25. — So then I myself with the mind serve the law of God; but, with the flesh, the law of sin.

St. Paul concludes all his argument with these words: he means, that he had within him two parts, mind and body; that with the more noble and the more worthy, that is, with the mind, he served the Law of God, approving of it, rejoicing in it, and delighting himself in it, and feeling peculiar satisfaction in the fulfilment of it, so far

as it requires to be fulfilled by the mind. And that with the viler and the more unworthy, which is the body or the flesh, he served the Law of sin, being occasionally conquered by his affections and lusts; not that he did it, but sin that dwelt in him.

To be perfectly understood, all this chapter needs personal experience; nay, it is so, that a person will understand so much of it as he shall have experienced, having passed through the things that are here written himself, which give great satisfaction, and greatly console Christians in their weaknesses, considering that since so great an Apostle experienced them and passed through them, it is no great thing that they should experience them and pass through them.

CHAPTER VIII.

VIII. 1.—There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

St. Paul, having treated in the former chapter of two things, *the one*, that the Christian becomes, as soon as he believes, a member of Christ, that he really actually dies with Christ, for that God in his estimation holds him to be dead; *the other*, that the Christian fulfils the Law, not for the sake of the Law, but for that of the Gospel, approving from the soul what it approves, notwithstanding that he is occasionally drawn by his affections and lusts to do some things contrary to what the Law requires, and contrary to what he himself approves in his own soul.

He now proceeds to say, that since all this is thus as he has stated, it rightly follows that there is no condemnation to them who are in Christ Jesus, who are His living members. And seeking to give a token whereby it may be known who the men are who are in Christ Jesus, he says that they are those who live in this present life, not carrying out the affections and lusts of the flesh, but the movements and inspirations of the Holy Spirit. So that "*to be in Christ Jesus*," is the same as to be true and living members of Christ, and that it is the profession of those, who are members of Christ to follow the Spirit and not the flesh: "*walk*" is the same as life and converse.

Possibly, by walking in the Spirit, St. Paul means to live upon one's guard, never self-forgetful, keeping a

strict account of one's actions, of one's words, and of one's thoughts, that they be after Christ and not after Adam.

Here I understand that until a man really and actually feels that there is no condemnation for him because he is a member of Christ, he neither knows nor understands the benefit of Christ. I understand, moreover, that this feeling exists only in those persons who know Christ by divine inspiration, and who have the Spirit of Christ. All other men, in being aliens to this feeling, in saying these words, find no satisfaction in them, because they are not in Christ Jesus; and this feeling mortifies the desires that are after the flesh.

They who have this feeling are ever like one convalescent of a sickness, who lives always upon his guard, in order not to relapse; and whilst they do so, that wherein they offend is not imputed to them, because it is understood that a man is [not] depraved until that he acts like the impatient invalid who determines to eat of everything, and determines to gratify his sensuality in everything. But I am assured that God keeps all His elect from this resolution, in order to make them like Christ.

VIII. 2.—For assuredly, as to myself, the Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death.

As though St. Paul had said, I say there is no condemnation to those who are members of Christ; meaning that there is in them all an inward experience, concurrent with my own, as to the mode in which the faith is obtained, by which the spirit of life has made me free (exempted) from the Law, which discovers sin and aggravates it, and which by such discovery and aggravation works death; whence I come to understand that there is no condemnation either to me or to those who are members of Christ; for neither they nor I have any accuser, since we have been freed from

the Law ; and having no accuser, there is no one to condemn us.

I understand him to call faith "*the Law of the Spirit of life*," because God gives to them who believe the Spirit whereby they are quickened. So that "*the spirit of life*" is identical with the Spirit that quickens.

I understand him to call Moses's law "*the Law of sin*," because, as has been said, its office is to discover sin and to aggravate it ; and I understand him to call it *the Law of death*, because it condemned those to death who did not live as it commanded that they should live.

In saying, "*hath made me free*," he means has withdrawn me from its jurisdiction, so that, not being under obligation to it, I have neither whereof to be accused by it nor to be condemned by it.

I think that it would be better to call "the Law of the Spirit," the government of the Holy Spirit, in the presence of which the government of the Law ceases, and by the presence of which man is mortified and quickened.

VIII. 3, 4.—For what the law could not do, in that it was weak through the flesh, God did, by sending His own Son in the likeness of sinful flesh, an offering for sin, and condemned sin in the flesh ; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

St. Paul's aim in these words is to show how God had liberated him from the law, and has liberated all, who, like what he himself was, are members of Christ ; and summarily he says, that God wrought this by executing the rigour of His justice upon the flesh of Christ for all the sins of the flesh.

In saying, "*what the law could not do*," he means the justification which could not be obtained by the Law, the

peculiar office of which is to discover sin and to aggravate it.

When he says that "*the Law was weak through the flesh*," he means, the impotency of the law proceeded from no defect in itself, but from defect in the flesh, that could not subject itself to it, not even when it wished and desired to do so.

In saying that Christ came "*in the likeness of sinful flesh*," he means that the flesh which Christ bore, although it truly was flesh, was not sinful flesh, for it was not subject to sin.

To him, who should state that, in saying "*in the likeness*," he means in the form; as though one should say, The king entered the senate-house like a king, with the pomp, with the form, and in the mode with which kings enter,—I have nought to oppose.

"*Sinful flesh*" is the same as flesh subject to sin, as is all that of all men.

In saying, "*an offering for sin, and condemned sin in the flesh*," I understand him to say: That God, when He executed the rigour of His justice (upon flesh), meaning upon the flesh of Christ, He condemned sin in the flesh of all men.

By "*sin*" he means that wherein the flesh sins; so that in saying, "*He condemned*," it may be understood, He chastised; and thus this will be the meaning: That God, in chastising all the sins of all men in the flesh of Christ, which was in the likeness of sinful flesh, made that possible which was impossible to the Law.

He says that God wrought this in order that "*the righteousness of the Law*" (might be fulfilled in us), meaning that God's design, when He chastised the sins of all men in the flesh of Christ, was, that we Christians should attain the righteousness of the Law. He means that we, knowing the depravity of our flesh, and becoming by faith members of Christ, should come to attain the righteousness designed by the Law that men should attain;

which we do attain by accepting the justice of God executed upon Christ as our own; for in being members of Christ, we have satisfied God's justice in Christ, we having suffered together with Christ.

And by adding, "*in us, who walk not after the flesh,*" he means that the mark whereby we, who attain this justification, are distinguished from all other men, is by living not after the flesh, but after the spirit, as we have already declared. By that clause, "*and for sin condemned,*" some understand him to mean that Christ condemned sin when He offered Himself to God upon the cross in sacrifice, which they understand him, using Scriptural language, to call "*sin,*" and by sin they understand the devil. Whilst there are others, who read these words otherwise; but this apprehension of them satisfies me at present, and with this I content myself until I attain a better.

VIII. 5.—For they that are carnal do mind the things of the flesh, whilst they that are spiritual do mind the things of the Spirit.

He means to say, This is the reason why the benefit of Christ belongs only to us, who do not live after the flesh, but after the Spirit; because they, who live after the flesh, are carnal, are men devoted to the world, and strive after no enjoyment that is not carnal and worldly. Whilst they, who live after the spirit, are spiritual, are children of God, and prize the enjoyment of that which is spirit, that is of God, and thus they enjoy the benefit of God through Christ, which is wholly spiritual and wholly divine.

The words, "*they do mind,*" are translated by some, "*they do know,*" and by some, "*they do strive,*" and again by others, "*they do feel,*" which is almost tantamount to, "*they do mind.*"

VIII. 6.—For to be carnally minded is death, but to be spiritually minded is life and peace.

In saying, "*to be carnally minded is death*," he means, that it leads men to death. The flesh led the first man to temporal death, as is rehearsed in Chapter V., and every man's own flesh leads him to death eternal. And by being carnally minded he means, that which the flesh in man unregenerated by the Holy Spirit prizes, esteems, and affects.

In saying, "*to be spiritually minded is life and peace*," he means, that it leads men to eternal life and to peace with God. Christ has qualified them, and ever does qualify them, to attain life and peace; whilst the Holy Spirit guides them, and puts them in the right way to it; He inspires them and He moves them. And by "*being spiritually minded*," St. Paul means that which the Holy Spirit approves of and affects in man already regenerate; where it is not to be understood that all that the regenerated person minds and affects is spirit, but that is spirit in the regenerated person which guides him, directs him, and moves him to life and to peace.

So that a spiritual person feeling himself solicited to a thing which may cause him death, will recognise the inward promptings of the flesh; whilst feeling himself solicited to something other which may cause life and peace, he will recognise the promptings of the Spirit, and he will oppose that which the flesh affects, whilst he will follow that which the Spirit affects.

VIII. 7.—Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

He means to say that all that the flesh prizes, esteems, and affects is opposed to all that God prizes, esteems, and affects, because the flesh does not submit itself to the

Law of God, neither can it submit itself, and that were it to submit itself, it would be brought to prize and esteem what God prizes and esteems. St. Paul states this in order that it may be understood that it is the Christian's duty neither to follow that which the flesh affects, nor to esteem that which it esteems.

In saying, "*is enmity against God*," he says more than if he had said, "inimical to God," for he means that it is enmity itself.

And in saying, "*is not subject to the Law of God*," he means to say that man, whilst he is flesh, never can, either by his powers, or by his efforts, or by his exercises, attain to live conformably to the will of God.

And in saying, "*neither indeed can be*," he gives pungency to this judgment against human prudence, which might say, It is indeed true that the carnal mind does not submit itself to the Divine Law, but that is because it does not choose to do so; whilst St. Paul says that it does not, because it cannot, if it would; and this is a marvellous thing, that a man destitute of the Spirit would never come to perceive that this is so, that man can never, of himself, submit himself to the will of God; and I hold it to be certain that upon such perception he immediately desires to submit himself, and he then can, and he then does, submit himself, so that they prove to be inexcusable who should seek to disculpate their licentious and vicious modes of living by saying, "*I cannot submit myself to the Law of God*," since they might be answered, Were you truly sensible that it is so, you would by that very fact be enabled to do that, which for want of perceiving it you cannot do.

VIII. 8, 9.—And they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, for the Spirit of God dwells in you.

All these words are, as I understand them, directed to confirm and to strengthen the minds of Christians in the friendship, which they made with God, when they accepted the gospel of Christ.

Here I understand that they are in the flesh, who are not in the spirit; and that they are in the spirit in whom the Spirit of God dwells; whence it is to be gathered that St. Paul understands all those men to be incapacitated and disqualified to please God, who have not the Spirit of God within them, and that only they who have Him, are they who do please God.

"They that are in the flesh" serve the world and please the world, even when they occupy themselves about godly things; I mean to say, in those wherewith they pretend to serve God and to please God: whilst

"They who are in the spirit" serve God and please God, even in worldly things, which other people do to serve the world and to please the world.

They, who are in the flesh, keep their affections and lusts alive, whilst they who are in the Spirit keep them partly mortified, and ever go on to mortify them.

They, who are in the flesh, fear; whilst they, who are in the Spirit, love.

VIII. 9.—Now if any man have not the Spirit of Christ, he is none of His.

Some one might say, I grant thee, Paul, that it is as thou hast said as to freedom from the Law through death with Christ, and as to non-imputation of that wherein a man offends after this death in Christ; but the point is, that I know myself to be a member of Christ, and that I feel the Spirit of Christ within me. To the man who shall say this, St. Paul replies briefly, *"If any man have not the Spirit of Christ, he is not Christ's."*

As though he had said, All that I have hitherto said

has been assuming that you all, since you are Christians, have the Spirit of Christ; but look now if there be any one who has it not; since he from that very fact is not Christ's, he is not a Christian: let him know that these my arguments do not concern him. Whence we fully gather that freedom from the Law and the non-imputation of which the Apostle has treated, concern not those who have but the name of Christians, but those who have the Spirit of Christ; nay, practically it is so, that these only feel themselves to be free from the Law, and feel that that is not imputed to them, wherein they offend. All others are incapable of either one or the other; not of understanding it, but of penetrating it and feeling it, with the mind and in the mind.

VIII. 10.—But if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness.

Because any one might say, "By what shall I know whether I have the Spirit of Christ or not, in order to be assured whether that which is affirmed affects me or not?" St. Paul says that it is known by the two effects it produces upon the man in whom it dwells, of the which the one is the death of the body as to indwelling sin, and the *other* is the life of the mind through justification by faith. So that where there are these two effects, there is the Spirit of Christ; and where they are not, there the Spirit of Christ is not. And I understand that he may have them wholly or partly who has begun to have them, in whom they begin to make themselves felt. By the expression, "*because of sin*," I understand him to mean that Christ slew the bodies of those who are His members, in order to subdue sin. So that, because their bodies or their flesh, which is just the same thing, are subject to sin, Christ slew them in His death. And by the expression, "*because of righteousness*," I think he means

You are quickened, because in believing you have been justified. Sin wrought the death of the body, and righteousness works life, or the quickening of the mind. So that here by "*the spirit*" he understands the mind of man. They, who in nowise experience themselves to be dead in their bodies or in their flesh, nor quickened in their minds and in the spirit, are warranted in judging themselves to be aliens from Christ, and from the effect of Christ's passion.

VIII. 11.—But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by His Spirit that dwelleth in you.

St. Paul having stated that our bodies, the bodies of us Christians, are dead, now proceeds to cheer us by giving us the assurance of the resurrection of our bodies, which are now after a certain fashion dead, and are mortal; and thus he says that since it is a fact that God Himself, who raised Christ from the dead, is He, who has put His Spirit in us, treating us as children; so likewise it will come to pass that God Himself, having respect to His Spirit that dwells within us, will raise our bodies, as He raised that of Christ.

So that the words, "*by His Spirit that,*" are tantamount to His having said, Out of respect to His Spirit that dwelleth in you. Whence it is to be inferred that in the life eternal, the resurrection of those who shall have had the Holy Spirit a denizen and an inmate of their minds shall be glorious. The resurrection of those, who shall depart the present life without having had this resident inmate in their minds will be ignominious and penible; whilst that of those, who shall in this present life have been opposed to the Spirit of God, will be full of torment and of misery.

VIII. 12, 13.—Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die : but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.

I understand this to stand related to all that has been said since he stated in Chapter VI. that we are not under the Law, but under grace ; from all which he proceeds to infer, that although the Christian is not under the Law, being under grace, he is obliged, by the duty incident to grace, to live, not under carnal impulses, putting them into execution, but after the impulses of the Spirit.

And I understand that, to intimidate the licentious and to inspirit the modest, he adds, that they, who shall live after the flesh, shall die, and that they, who shall live after the Spirit, shall live.

In this passage I understand St. Paul to call the resurrection of the ungodly, death, because it will be ignominious and penible, full of travail and of misery ; whilst he calls the resurrection of the just life, because it will be honourable and glorious, full of joy and of pleasure.

Moreover, I understand that man then mortifies the deeds of the body through the Spirit, when, battling against the affections and lusts that live in the flesh, he gets the mastery over them, and so vanquishes them that the flesh remains conquered and inferior, whilst the Spirit remains conqueror and superior.

“ By the Spirit,” I understand the Holy Spirit.

VIII. 14.—And know that they all, who are led by the Spirit of God, are the sons of God.

St. Paul, in his desire to persuade us to obey the Spirit and not the flesh, draws our attention to the fact that the privilege, which they enjoy who obey the Spirit, is, that

they are the sons of God ; just as they, who obey the flesh, are the sons of Adam, doing as he did.

Here I understand them to be sons of God who are ruled and governed by the Spirit of God, for this government is theirs exclusively. St. John, in chapter i. 12, understands that they, who receive Christ, in accepting the grace of the gospel, become the sons of God ; they, who do not accept the grace of the gospel, making the righteousness of Christ their own, and holding themselves to be justified by it, are neither the sons of God, nor are they led by the Spirit of God ; whilst they, who feel the leadings of the Holy Spirit within them, may hold themselves to be sons of God ; attributing their adoption to acceptance of the grace of the gospel, and attributing the leadings of the Holy Spirit to adoption ; whilst they attribute both to faith, and recognise faith to be the special and gracious gift of God, through Jesus Christ our Lord.

VIII. 15.—For ye have not received the spirit of bondage again to fear : but ye have received the spirit of adoption, whereby we cry, Abba, Father.

As though he should say, Since the spirit you have is not servile, do not live like servants, who are ever wont to haggle as to what is lawful ; but, since it is filial, live like sons, who do not haggle as to what is lawful, but make filial duty their standard.

“ *The spirit of bondage* ” is equivalent to a servile spirit.

In saying, “ *again to fear*,” he shows that there had already been a servile spirit in God’s people that caused fear. Here it is perfectly intelligible that since the spirits of the Law and that of the Gospel are different, the aims, designs, and practices of those, who stand connected with the Gospel must needs differ from those of them, who stood connected with the Law. This same is intelligible from the words wherewith Christ answered His disciples

when He said to them, "*You know not of what spirit ye are,*" because they would fain have imitated Elijah. So that they, who have the spirit of the gospel, err, when they would imitate those who had the spirit of the Law. And their error is but greater when, upon being rebuked, they disculpate themselves, by saying David did thus, or Elijah did thus. And they, who have the spirit of the Gospel, do the right thing when they seek to imitate Christ, especially in what was prophesied of Him by Isaiah, chapter xlii. 2, that He should neither be contentious nor clamorous, so that His voice should not be heard by any in the public places, and that it should be so alien to Him to offend man, either in little or much, that "*He should not even break a bruised reed, nor quench the smoking flax;*" which meekness and innocence were seen so literally verified in Christ, that the prophet appears to have had Him really before his eyes when he wrote these words, which indeed witness the greatest mortification.

In saying, "*the spirit of adoption,*" he means the Spirit which makes us God's adopted children. Christ indeed is the legitimate Son, for He always was Son, whilst we are adoptive sons, because we were by birth children of wrath; by believing, we are born again children of God.

In saying, "*whereby we cry [Abba, Father],*" he means that the filial spirit, which dwells within us, who are Christians, is that which gives us boldness to call upon God, loudly and plainly, when we seek something from Him, and to call Him, Father; for St. Paul, writing in Greek, used the Hebrew word "*Abba,*" which signifies Father. And by way of expounding it, he employed the Greek word. I likewise have left *Abba*, and have employed the Spanish word *padre* [meaning Father].

VIII. 16, 17.—The Spirit Himself beareth witness with our spirit that we are the children of God; and if children, then heirs, assuredly heirs of

God and joint-heirs with Christ ; since we suffer with Him, that we may be also glorified with Him.

Just as though St. Paul had said, And that this is so, that we are children of God, appears herein, that the Spirit of God Himself, which makes us children, assures us, as does the spirit of each one of us, that we are the children of God, giving us too the assurance that since we are children of God, we shall also be heirs of the inheritance of God, which is life eternal ; to which we shall be admitted as members of Christ, He being also present there Himself as Lord of the inheritance.

As to the manner in which St. Paul understands that the Spirit of God witnesses with our spirit, or to our spirit, that we are children of God, since it is an inward thing, I do not think that it can be made intelligible, save to those who feel it—feeling inward peace with God, freedom from the law, union with God which is through love, and finally all those inward loving motions and affections most like to those, which a loving and obedient son has to his father.

St. Paul rightly infers from our being children of God that we are heirs of God, and he rightly enhances the happiness of the inheritance by laying it down that Christ participates in it. And I understand this to be the inheritance of God which was promised to Abraham and to his seed. I do not well understand the reason why it is styled in the Promise the inheritance of the world, and I desire that God may make me capable of comprehending it, as I have stated in my commentary upon chapter iv. 13.

I think that expression, "*since that we suffer with Him,*" to respond to what he has said, "*joint-heirs with Christ.*" So that St. Paul, holding us to be children of God, and heirs with Christ of God, may say we rejoice to suffer with Christ in order to be glorified with Him.

Where it is to be understood that this suffering is not

what each one takes at will, in self-privation of bodily or mental comforts, but what is given to each one of us by the will of God; when men strip us of our comforts for body and mind, with all the things that are annexed to them, as, for instance, honour; for it is no great thing for a man to suffer complacently what he suffers because he wills it, it being in his power not to suffer at all if he please; for men without the Spirit of God do this, postponing one interest to another, and one gratification to another; but for a man to suffer complacently what he suffers through the wickedness, malignity, and ungodliness of men who make him suffer, as was what Christ suffered, this is a great thing; and this they alone do who rest assured of being glorified with Christ, who are at enmity with their flesh, and who, esteeming themselves dead in the present life, and feeling through the promise sure and certain of their living in the life eternal, content themselves with the maltreatment done to their bodies, and do not hold that to be dishonour which is held to be dishonour in the eyes of the world; for that they have already ceased to be of the world, and they, who have most brought down their minds to this, are they, who are the most perfect, for they are most like our Lord Jesus Christ.

VIII. 18.—For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us.

I understand this to be a correction in some sort of what he had said, as though he should say, Although I say that we suffer with Christ in order to be glorified with Him, I do not understand that the glorification is to balance the suffering equally, since it is a fact that the glorification will be beyond all comparison, and without equipoise greater than the suffering.

In saying, "*worthy*," he means equal and equivalent;

and by the word "*sufferings*" all that is in any way suffered either in body or in mind. He says "*of this present time*," meaning in this present life.

And in saying, "*the glory which has to be revealed*," he means that it is now veiled, unseen by the mental eye, not apprehended either by human reason or by human wisdom. Only they to whom it is to be revealed have some slight glimmering perception and knowledge of it.

VIII. 19, 20.—For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.

Here I think that St. Paul, while occupied in the consideration of the glory which has to be revealed to the children of God in the life eternal, had the renewal of all things, as apprehended by Isaiah in chapters lxxv. and lxxvi., and as apprehended by St. Peter in chapter iii. of his second Epistle, presented to him. I think that together with the renewal there was presented to him the bondage in which they at present are, and the ardent desire they have to emancipate themselves from bondage, and to attain renewal.

I understand nothing more as to the mode in which this renewal is to be brought about than what I read in Scripture; neither do I understand how this anxious longing can be in creatures that have no souls, which neither have wisdom nor reason; but it does not follow, because I do not understand it, that St. Paul may not have done so. The human mind is at times so arrogant, that in order not to be brought to confess that it does not understand what another understood, it seeks to discover how to make another say, not what he understood, but what it is able to understand.

St. Paul, then, by these words enhances the glory which has to be revealed to the children of God by showing that all the creatures desire it, they also having to obtain their share.

In saying, "*of the creature*," he means of the creatures, employing a Hebraism in the use of the singular for the plural.

By the words, "*the manifestation of the sons of God*," he means that the children of God are not known in the present life from the children of the world, for that they all apparently wear the same livery, and that in the life eternal they will be so discovered and manifested as to be seen and known, for that they will be treated as sons, and they will be clothed as sons.

In saying, "*for the creature*," he means that this ardent desire lives in the creatures, because of the vanity to which they are subject.

And in saying, "*not willingly*," he means that the creatures are in this subjection against their will, and that they are so in obedience to God, who sustains them with the hope of their liberation.

By "*vanity*" I think him here to mean what Solomon means in Ecclesiastes, chapter i., an illusion, which it appears that creatures suffer after this fashion: the sun rises, and after that he has run round the world, he but finds himself at the same place from which he started. This same vanity or this same illusion may be considered in almost all the creatures, especially in *rivers* and in the *wind*, as contemplated by Solomon.

VIII. 21, 22.—Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

As though he should say, And do not marvel at what I state, that the creatures anxiously await the glory of the children of God, which will be realised at their resurrec-

tion, for I would have you know that at the time when the children of God shall be revealed, the creatures too shall then be liberated from the bondage to which they are subject.

"*The bondage of corruption*" is the same as though he should say the corrupting bondage, and in saying corrupting, he intensifies the evil of bondage.

The liberty of the glory [*την ελευθεριαν της δοξης*] is also tantamount to "*the glorious liberty*;" they are Hebraisms, and that will surely be glorious liberty, that of the life eternal, where there will be no tyranny of the flesh, none of the world, none of demons, nor any of death.

VIII. 22.—For we know that every creature groaneth and travaileth in pain together until now.

He confirms what he has said by affirming that there is this earnest expectation in the creature until the glorious moment for the children of God arrives.

If the expression, "*we know*," be general, comprising both him and the Romans, I hold it to be something important that St. Paul should put a thing like this as one verified and known of all; and if it particularly attach to him only, I shall understand St. Paul as saying: I know right well that this is so; that up to this very day all creatures concur in their experience of trouble and of grief, through the subjection in which they are.

VIII. 23.—And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

He says that not only do the creatures groan and travail in their longing for the glorification of the children of God, which will involve the renewal of all things, but that we ourselves also, who participate of the Spirit of God, we

groan with longing to attain the glory of the resurrection.

Where there is this well worthy of notice, that St. Paul, though he has stated that all creatures desire the glorification of the children of God, through the interest they take in it, he does not, when he comes to treat of men, say that this desire lives save in those who have the Spirit of God, because it appertains to them alone to enjoy the glory of the resurrection; that day being for all the rest of mankind the day of wrath and of misery, and for this reason they do not desire it.

Here I understand the earnest desire for the day of judgment to be a mark of the possession of the Spirit of God; here, too, I understand that, forasmuch as St. Paul here speaks of the day of the resurrection as that in which the righteous shall receive the greatest abundance of the Spirit of God, he says, "*the first-fruits of the Spirit*," meaning that what we attain of the Spirit in this present life is very little compared with what we shall attain in the life eternal.

I understand him to call the resurrection "*adoption*," not for that we then begin to be adopted children, but because that we shall then fully enter into the inheritance which pertains to us through adoption. He also calls the resurrection, "*the redemption of our body*," meaning that it will be redeemed and rescued from the hand of death.

And I will add this, that, to my apprehension, man when he sinned depraved himself, and has depraved the nature of things, and that when man is restored the nature of things will be restored too. I am brought to understand the depravity of the nature of things thus, in that I do not see in the world where man was created that terrestrial paradise which I do not think to have been some circumscribed spot, since it was destined to be the habitation of multitudes of men, but I think it to have been most ample and most capacious for them all; and also because I read, that God, when He denounced malediction

upon man for his disobedience, cursed the earth too for man's sake, so that when man became depraved it seems that the creatures became depraved with him. And I understand the restoration of the nature of things from those words of St. Paul, and I understand it from those of Isaiah and from those of St. Peter, where they speak of a new heavens and of a new earth ; and I understand that this restoration of the creatures will increase the glory of the children of God, just as the depravity of the creatures has increased the misery into which men fell, through the disobedience of the first man.

VIII. 24, 25.—For we are saved by hope ; but hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ? But if we hope for that we see not, then do we with patience wait for it.

St. Paul means, that they, who as believers, are just through hope, attain what is promised them, which is salvation and eternal life ; where it is not to be understood that salvation and eternal life are conferred upon us because we hope, but that salvation and eternal life follow upon hope.

And that expression, "*for we are saved*" [rendered in our author's Spanish text, "*for hope has saved us*," porque la esperanza nos ha salvado], is worthy of consideration, as leading us to see how certain St. Paul held his salvation, and that of Christians, to be, so that he spoke of it as though already attained ; understanding that, since God had called them to the grace of the gospel, they might already hold themselves to be saved ; assured of their firmness in faith, and assured of their constancy and perseverance in hope, and assured also of their warmth of love, whereby faith is upheld to justification, and hope is upheld to salvation.

In saying, "*but hope that is seen*," he means, that the reason why the Christian's hope really is hope, is because

we hope for what we do not see, without ever relinquishing our hope.

In saying, "*with patience wait for it*," he means that we are upheld in hope by patience. The impatient, even when they see cause for hope, do not hope; whilst the patient hope, even when they see no cause for hope. So that patience availeth much, since it upholds us in the hope which saves us.

For "*expectation*," some read "*hope*," not understanding that hope consists in expectation, it being, as they say, not merely upon the alert, but in assured certainty. I read "*expectation*" as meaning to be on the alert; the good men, of whom the gospel speaks, were so, who expected their Lord's return, not contradicting the other reading: and it is certain that they who expect, hope and trust, whilst they who hope and trust, expect.

VIII. 26.—Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.

St. Paul still goes on to magnify the glorification of the children of God, and having thus stated that the creatures desire it, and that we, who have the first-fruits of the Spirit of God, desire it, he here proceeds to state that the Holy Spirit, desiring the same glorification, not for His interest, as (do) the creatures, nor for His glorification, as (do) we, but in our interest and for our glorification, helps us in this our desire, by asking of God this glorification, and this with groans that defy utterance. Whereby I understand St. Paul to mean that spiritual persons, not only moved by their own will, but by that already renewed, desire and ask of God this glorification, which will be at the resurrection of the just; but those very persons

moved by the Holy Spirit, desire this very thing and ask this very thing of God, with great instance and with great solicitude. So that he may be understood as speaking first of the will in Christians already renewed, and then he may be understood as speaking here of the spiritual will in these same Christians.

And here I understand that our Lord Jesus Christ, when He counsels us to say, "*Thy kingdom come*," counsels us to ask this glorification, when Christ shall deliver up the kingdom to His Eternal Father, and that God shall be all in all.

In saying, "*our infirmities*," he means those things wherein we are weak and infirm, and of them there are two. The first is that we do not know what to pray for, and the second, that we do not know how to pray as we ought. They, who have not the Holy Spirit, to tell them how to pray, and what to pray for, persuade themselves that they know both the one and the other. Whilst they, who have the Holy Spirit, who teaches them both the one and the other, know for certain that they know neither the one nor the other, save by the teaching of the Holy Spirit; and when they know it by this teaching, they know too that they are incapable of teaching it to others, and thus they remit this teaching to the Holy Spirit. They, who persuade themselves that they know both one and the other of themselves, presume to teach others both the one and the other; but however much they may teach, it is only as much as they know, and therefore not as much as they know, who are taught by the Holy Spirit.

VIII. 27.—And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

St. Paul, having stated that the Holy Spirit prays with instancy and with groans which cannot be uttered, pro-

ceeds to say that the Holy Spirit, in embodying all this in prayer, does not do so in order to be the better heard, seeing that He is readily heard, for that God well knows what He desires in prayer; because in asking on behalf of the saints, He asks that which it is the will of God that He should ask. So that the Holy Spirit, in being instant in prayer, shows His affectionate regard for the saints. And God, in so readily hearing what the Holy Spirit desires, shows also His affectionate regard for the saints. And Christians are saints since they are called and are elected of God and that the Spirit of God dwells in them.

For "*to know the mind of the Spirit*" is something inward. Having to mention God by name, he says, "*He that searcheth the hearts*," because this is God's exclusive prerogative. And He that searcheth the heart, which is the most hidden thing there is in man, will readily know the mind of the Spirit.

And by "*mind*," he means the wish, the will.

And in saying [*κατα Θεον, segun Dios, according to God*], he means, according to that which is the will of God. Where the intense love that God bears to those whom He has chosen for Himself is to be considered; since it being His will that they should desire and ask glorification and eternal life, and knowing that they will never of themselves do either one or the other, as is meet, He gives them His Holy Spirit, that He may do both the one and the other in them. And it comes to pass frequently that these persons desire and ask with the Holy Spirit, without knowing that it is the Holy Spirit in them which desires and asks, as I believe to have happened to Cornelius, of whom St. Luke speaks in the Acts of the Apostles, chap. x., who desired, prayed, and wrought with the Holy Spirit, without knowing that it was the Holy Spirit. And that it was the Holy Spirit appears from what he obtained by his desire, prayer, and work: and I understand that that, which occurred to Cornelius, occurs to all who are admitted to the grace of the gospel: they desire,

they labour, and they pray, with the Holy Spirit, without knowing that the Holy Spirit within them is He that desires, prays, and labours, until that, having believed, they feel the Holy Spirit within them.

VIII. 28, 29.—And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born amongst many brethren.

It seems that St. Paul, in resuming what he has stated, that the creatures desire the glorification of the children of God, that we, who participate of the Spirit of God, desire it, and that the Spirit of God Himself desires it and asks it, (the Apostle) proceeds to say that all created things serve and help them who love God.

In saying, "*for good*," he means spiritual usefulness, for to them who love God this is *the* good.

And they love God who have been brought to abhor the world, and who have crucified their flesh; they live ever desirous of the glory of God: and from love springs union, for he that loves God is always united with God; he being in God, and God in him: and the effect of this union is conformity with the will of God; for he who is united with God, by the will of God, holds everything that presents itself in this present life to be his.

Here it is to be observed, that if all things work together for good to them who love God, the energies and the efforts of their freewill will help them too, I mean, after that they already love God, but not in order to love God; and here the pre-eminent dignity of those persons who love God is to be noticed.

St. Paul, purposing to set forth who they are, who,

through love to God, enjoy this privilege and this dignity, says that they are those whom God, according to His divine will and deliberation, calls to the participation of the gospel. Whence it is to be gathered that St. Paul means that none love God excepting those who are called of God by divine ordinance, and that all others are excluded from this divine love.

In saying, "*for whom He did foreknow*," he expounds what he has said, "*according to His purpose*," as though he should say, I say that they love God, who, by divine ordinance, are called of God, meaning that it is a fact that God, in relation to those whom He has foreknown as His own, has predestined them with the intention of making them conformable to the image of Jesus Christ His Son, in order that they, being sons too, He may be the first-born amongst them.

I understand him to call God's deliberation "*purpose*."

In saying, "*are the called*," he means to the participation of the grace of the gospel.

In saying, "*He knew*," he means He approved according to the scriptural mode of expression, which says that God knows what He approves, and that He does not know what He reproveth.

In saying, "*He predestinated*," he means He constituted and He ordained.

The expression, "*the image of His Son*," I understand to be the same as if he had said that He has predestinated them, He has constituted, and He has ordained them in order to make them sons. So that the image consists in the adoption.

I understand St. Paul to call Christ the "*first-born*," because He alone is the Son of God by generation, all we believers being sons of God by regeneration, and thus brethren of Christ.

VIII. 30.—Moreover, whom He has predestinated, them He has also called; and whom He has called,

them He has also justified ; and whom He has justified, them He has also glorified.

All this depends on what he has stated, viz., that they love God, who are the called of God, by divine ordinance. Here St. Paul means that God first knew His people, and that after that He had known them, He predestined them, and that, after having predestined them, He has gone on calling them from time to time as they have been born into the world, and that, after having called them, He justifies them ; whilst they have responded to His call, by accepting the justice of God executed upon Christ as their own, and he means, that after having justified them, He glorifies them.

So that two things precede vocation or calling, viz., knowledge and predestination, whilst two other things follow, viz., justification and glorification. Now it is perfectly understood that when a man feels himself inwardly invited or called of God to be Christ's, without his having made it his aim to seek Christ or to go to Christ, as in the instance of a person who shall go to hear a sermon, or something else, through curiosity or any other whim of his, and that he shall there hear some word which shall penetrate his soul and which shall make him seek Christ, and that he shall desire Christ, and even without knowing why he desires Him, or wherefore he seeks Him, until that, having sought Him, he has found Him, because he then knows that he sought Him because he is Christ's, and that as such God accepts him as just, he then properly feels his vocation and rests assured as to the two things that precede vocation, to wit, that God has known him and has predestinated him, as also of the two things that follow upon vocation, as do justification and glorification ; and this assurance is the highest and most excellent thing to which man can attain in the present life.

When he says, whom He has "*justified and has glori-*

fied," I understand him as speaking of the past, because he speaks of God, to whom things future are as present as the past.

Justification consists in the remission of original sin, and in the remission and non-imputation of that, wherein they, who become members of Christ, offend, dragged by that original depravity, as also by that which every one of them has acquired.

And glorification consists in conformity to the image of the Son of God, of our Lord Jesus Christ, who is the image of God. So that the glorified, in recovering the image of the Son of God, shall recover the image of God Himself, and thus they shall come to attain through Christ what they lost through Adam.

St. Paul has, by this his declaration concerning predestination, given numbers occasion both to do and to say much in relation to it; to *some* through their unwillingness either to admit of it or to listen to it, and these are they who neither know God nor themselves, not knowing the mercy, or the goodness, or the munificence of God; who neither knowing their own ungodliness, rebellion, and wickedness, would prefer that their glorification should rather depend upon themselves than upon God; whilst to *others* desirous of making men comprehend this decree, and solicitous lest injustice should be attributed to God because He knows, calls, predestinates, justifies, and glorifies those whom He wills, whilst He leaves all the others in their rebellion, wickedness, and ungodliness. To me it will never give great concern as to what I shall do or say, just because I am much better pleased that my glorification depend upon God than upon myself, knowing what I know of God, and knowing what I know of myself. Therefore I shall not undertake to make men destitute of the Holy Spirit of God, comprehend this divine secret, feeling assured that human wisdom will never be brought to concede, even though it wish and strive to do so, and although all the arguments that can be adduced be sub-

mitted to it, that God does not practise injustice in predestinating some and in leaving others. I will indeed say this, that it behoves every one to accept predestination, and to confess that God wrongs no one, and to labour to be inwardly assured that he is one of the predestinated, and to bring himself to live as predestinated, having his aim fixed upon the life eternal, and not upon this temporal, miserable, and deceitful one.

VIII. 31, 32. What shall we say then to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

St. Paul, elated with the consideration of the predestination of God, in these words and in those which follow to the end of this chapter, appears to have had the design of assuring the Romans of their glorification. Where I understand him to speak thus: having said that we, who are Christians, love God, being called of God, because He had already known and predestinated us, what remains for us to say to make us sure of our glorification? And he means that there remains nothing to say, and he confirms it by saying, Since it is a fact that we have God on our side, who will maintain His predestination, what can so oppose us as to be able therein to thwart us?

So that in saying, "*Who can be against us?*" he does not mean that we have not those who labour to deprive us of our happiness, but that their obstruction will fail to accomplish it.

In saying, "*He that spared not His own Son,*" I understand that he argues thus: since God, in maintenance of His predestination, delivered His own Son up to death, there is no reason for us to doubt, but that, together with giving us Him, He will give us every other thing that we are to obtain through Him.

So that when he says, "*He spared not*," this does not argue vindictiveness in God, as when we say of a vindictive man that he does not even spare his own children when they offend him in anything, but mercy, generosity, and love, as when we say of a generous man that he does not even spare himself, when depriving himself of comforts in order to accommodate others.

In saying, "*will freely give us*," he means God will give both graciously and munificently.

VIII. 33, 34.—Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that has died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

St. Paul, being desirous of making us feel still more sure of our glorification, asks himself the question if there will ever be any creature so bold as to dare to make a charge at the day of judgment against us, whom God has elected and taken for Himself? And the question is to be understood as involving the negative, and he means that there will be no creature who will have this audacity.

The expression, "*God's elect*," is significant, as it implies: Had they at their own caprice applied to God, there might well have been one to accuse them, who might have had ground for accusing them; but since they have been elected by God Himself, there will never be any one who will think of accusing them, even though there should be ground for accusation.

Afterwards he says, "Since God is He who justifies those whom He elects, who is he that shall condemn them?" meaning nobody. Had they justified themselves, alleging that they had satisfied the law by good works, as to that wherein they had failed, there well might have

been those who might condemn them; but since God is He who has freely accepted them as just, who shall be able to condemn them as unjust?

And the more to heighten the security which Christians have as to their glorification, whereby they are without any mental anxiety whatever as to the day of judgment, he adds, "*it is Christ that died*," meaning, Shall Christ, peradventure, accuse us, or condemn us?—He who died to justify us, who rose again to glorify us, and who is exalted in the highest degree proximate to God, who wills what God wills, and who continuously intercedes for us? This is a mode of speaking as though a mother should say to her child, Art thou afraid lest thy mother should accuse thee, she who bore thee nine months in her womb, who travailed with thee in birth, and who hath in rearing thee suffered and endured labours and cares innumerable?

By the words "*has died*," I understand justification; and by the words "*is risen again*," I understand glorification. And by being "*at the right hand of God*," I understand the highest favour and entire conformity to the will of God; and by "*making intercession for us*," I understand the great love Christ has for us, whom I understand representing to God what He has suffered, asks of Him to confirm His predestination, His vocation, and His justification in us until He brings us to the glory of the resurrection and glorification.

Others understood those words, "*Christ that has died*," as spoken not by way of interrogation, but of affirmation, as though he should say, Christ is He that died and He that rose again; but it appears to me that they are more effective, read as I have expounded them.

VIII. 35-37.—Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are

killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us.

It appears that St. Paul by these words satisfies the doubt which might lie repressed in the mind of one weak in the faith, who should say, But the thing is, how can I maintain the love of God in myself, so that all these privileges may attach to me?—whom I understand him to satisfy by saying, Since it is a fact that when we love God all things work together for our good; the creatures desire our welfare, the Holy Spirit Himself desires it and asks it; God Himself is on our side, and Christ intercedes for us; rest assured there is nothing in the personal life that can separate us from the love of God, through which we enjoy so many privileges.

So that by "*the love of God*" may be understood that which we have to God. And I understand that the things which St. Paul here adduces do then separate Christians from the love of God, when esteeming the glory of the world more than the glory of God, they cease to live conformably to the will of God, and they study to live conformably to the will of the world; and when, esteeming more highly the prosperity of their present life than the prosperity of the life eternal, they cease to suffer as Christians, to study to enjoy themselves as men of the world.

By "*the sword*," he means martyrdom; and I understand the verse of the Psalm xliv. 22, which St. Paul cites, to show how it is that we Christians are subject to all the things which he has enumerated; in order to state that they cannot separate us from the love of God, and particularly that those brought upon us by men, who persecute Christian life in them, who follow after godliness and obedience to God, cannot do so; as though he had said, And do not marvel that I enumerate all these things, for we are

subject to them all, fulfilling indeed in ourselves what the Hebrews understood of themselves, when they were in captivity in Babylon, stating, that because they were the elect and favoured people of God, the Babylonians, in contempt of God, slew them and treated them just as sheep are wont to be treated that are about to be slaughtered in the slaughter-house; for, similarly, because God loves us, and that we love God, does the world, through the enmity that it has to God, persecute us to the death.

And by that, "*but in all this*," I understand St. Paul to desire to show the power of the love of God in us, since all these things cannot separate us from Him; nay, by standing constant and firm in them all, the victory is ours; and this not through our power, but through the power of God, who loves us, and who, in loving us, favours us, by giving us firmness and constancy in His love.

So that in saying, "*through Him that loveth us*," he may attribute the victory, not to the love which we have for God, but to the love which God has for us, upon which our own depends, and by which our own becomes ardent and active: *I mean to say, that the love which we have for God is as fervent and as active as is the knowledge and the feeling that we have of the love that God has for us.* And I have already stated that the effect of the love of God is union with God, and that the effect of union with God is conformity with the will of God. So that the man who is not contented, nor strives to be contented with, the will of God, testifies concerning himself that he is not united with God; and he that is not united with God clearly shows that he does not love God. I do not here understand, that they who do not content themselves in all things with the will of God are not in any manner united with God, nor that they do not in any manner love God; but I do understand that in proportion as there is conformity, such is the union; and that in proportion as there is union, such is the love: if little, little; if much, great.

VIII. 38, 39.—For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

As though he should say: I state that in all these things we come forth victorious through the favour of God, who loves us; for I assure you that I have this inward and assured conviction, that since God loves us, and that we love God, it is impossible that anything created present itself that shall be able to separate us from the love of God. Wherein St. Paul clearly shows himself to be assured of the love which God has for Christians, and of the love which they have for God.

They who find themselves wanting this assurance strive to conceal their lack of love and their infidelity by that which is badly translated and worse understood in Ecclesiasticus, as I have shown in my Commentary upon Ps. cxlvii., and better in a "Discourse as to whether the Christian is to be assured of his justification and glorification."

And here the exceeding fervour of spirit with which St. Paul wrote these words has to be considered, extolling as much as he could the assurance which he had of the perseverance of Christians, who, knowing and feeling themselves beloved of God, do love God. Whence I understand that a person has as much of this assurance as he has faith in the promises of God, and that if the faith is great, the assurance is great, and that if the assurance be small, the faith is small, and that if there be no assurance, there is no faith. Human wisdom condemns this assurance as rash, and holds the want of assurance to be humility, because this carnal wisdom is so alien to the things of the Spirit of God.

I think St. Paul to mean the same by "*death*" as by

"*life*;" and as to what he understands by "*angels, principalities, and powers*," I remit myself to what they say who understand it.

The expression, "*things present, things to come, height and depth*," is all to heighten that which is extolled, and they are modes of speech.

It is well to consider that, to strengthen the love which we Christians have to God, he says that it is through Jesus Christ our Lord, meaning that we love God because Christ has reconciled us with Him, and that our love increases by considering the love which God has shown in Jesus Christ our Lord, in executing the rigour of His justice upon His most precious flesh, for that which had to be executed upon all, who, through believing, come to be His members, since He is the Head that gives existence and life to those who are His members; and in this does the benefit consist which the human race has received from God, through Jesus Christ our Lord.

CHAPTER IX.

IX. 1, 2.—I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart.

St. Paul having touched in the preceding chapter upon the decree of predestination, and it appearing to him to be right to explain himself somewhat more at length thereupon, forasmuch as it gives great satisfaction to the believer's mind, proceeds in this chapter to discuss it.

And I understand that he could not treat it without greatly offending the Jews, for it represented them as being reprobate and rejected; and since he feared that he should irritate them with predestination, as he had irritated them with the abrogation of the Law, he begins to conciliate them by showing them in what affection he held them; and to gain credence for his statement, he first affirms that he speaks the truth.

When he says that he does so "*in Christ*," I think him to mean that he does so as a Christian; and I understand that we speak the truth in Christ and as Christians, when we speak what we understand and what we feel in relation to Christian topics, as St. Paul here speaks upon this.

He then says, "*I lie not*," his aim being to confirm the more the truth of his statement, and as witness thereto he adduces his conscience, meaning that he felt as he spoke; and it is by way of giving validity to the knowledge of his conscience that I understand him to add, "*in the Holy Spirit*," meaning that his conscience was neither

bad nor depraved since the Holy Spirit dwelt in it. So that there are three witnesses—Christ, the conscience, and the Holy Spirit.

Here be it observed, that St. Paul did not doubt as to his being in a state of grace with God, and of his being just, since he confesses that he had the Holy Spirit within him.

The truth that he wishes to state is, "*that I have great heaviness,*" meaning that it pained him to the soul that God should deal with the Jews as reprobates, as he declares himself, saying:

IX. 3, 5.—For I could wish that myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the Promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

St. Paul shows his affection, charged with Christian commiseration, for the Jews, whilst bewailing their reprobation. Here the doubt may arise, since it is a fact that St. Paul loved God, and that loving God, he was united with God, and that being united with God he conformed himself to the will of God, how is it that he so lamented the reprobation of the Jews, which he himself says and confesses was by the will of God? To this doubt it might be replied, that St. Paul inasmuch as he was united to God, rejoiced that God's will should be accomplished on the Jews in their chastisement by God; and that he lamented that the Jews should be reprobate of God, for that he was united to them in the flesh. This same might be replied to doubt suggested in connection with David's weeping over the death of his son Absalom. And even were

the doubt expressed in connection with our Lord Jesus Christ's tears over Jerusalem, it might further be replied, that godly persons rejoice that God's justice be executed upon the wicked, whilst they lament that the wicked have by their wickedness provoked the wrath of God against themselves.

In that expression, "*I could wish*," it is to be understood, were it possible, were it something that might be desired, or that might be done.

When he says [anathema], "*accursed from Christ*," he means a thing alien to and separated from Christ. The ancient Greeks called those objects anathemas which were hung up in the temples, having been dedicated to the idols, whose temples they were.

St. Paul, in desiring this, shows that his love was not regulated by human wisdom, since it did not begin with himself, and that it was regulated by Christian spirit, since it began with God; and thus he desired that, which appeared to render most glory to God, and which should most illustrate the glory of God.

That expression, "*my kinsmen*," I understand to be expository of what he has said, "*my brethren*." When he says, "*who are Israelites*," together with all that follows, his aim is to honour the Jews, as though he should say, When I consider the favours that God has done this people, and the privileges which He has given them, I could wish:

As their first privilege he sets forth their being Israelites, just as we should now state that of being Christians.

As the second, he puts "*adoption*," meaning that God held them as children, not legitimate, but adoptive: it is granted that they had not the affection of children for God, and in this, the affiliation of Christian saints differs from the affiliation of Jewish saints. Christian saints are children, because, having a child-like spirit, they have child-like affection for God; whilst the Jewish saints were children by the favour of God, but not as regards themselves, for having a servile spirit, they had not the affec-

tion of children for God, but that of servants. Possibly St. Paul means that since Christ was promised and sent to the Jews, Christian adoption was peculiarly theirs.

When he says, "*the glory*," I think him to mean their glorying in having God for their God. "*The covenants*" are the same as the testaments; he means to say that through them, those persons had been friends of God, with whom God had established His covenants, as in (the instance of) Noah, with Abraham, with Moses, and with David, and that they were peculiarly theirs.

In saying, "*and the lawgiving*," he means that God's giving of the Law was an especial privilege to the Hebrew nation, for He therein expounded His will to them.

In saying, "*and the service*," he means that God willed to be worshipped by the Hebrew nation only, and specially at Jerusalem.

By "*the Promises*," I think him to understand especially those wherein Christ had been promised.

When he says, "*whose are the Fathers*," he means that the Holy Fathers, who were before the Law, as Abraham, Isaac, and Jacob, were the fathers of the Hebrews.

And concluding (the enumeration of) the privileges and dignities of the Hebrews, he says, "*and of whom, as concerning the flesh, Christ was born*;" and I understand him to extol the dignity of Christ, saying, "*who is over all, God blessed for evermore*," by way of the more extolling this privilege, that Christ was, as concerning the flesh, born of them. Which words are worthy of great consideration, more profound than that to which mine can attain.

IX. 6.—Not as though the word of God hath taken none effect.

As though he should say, And in saying this, I do not understand God's word to have failed.

And by the "*word of God*," he means the Promise made to Abraham, which it might be thought that St. Paul

understood had failed, since he stated that there were those of the Hebrew nation, who were of the seed of Abraham, and who having been privileged as he has said, were reprobate and rejected.

IX. 6-8.—For they are not all Israel who are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac, said God, shall thy seed be called; that is, they who are the children of the flesh, these are not the children of God: but the children of the Promise are counted for the seed.

St. Paul, when beginning to show that although the Jewish nation were rejected and excluded from the grace of the Gospel, that it did not therefore follow that God had failed in His Promise made to Abraham, avails himself of the history when the Promise was made. And he means that although, as stated, Abraham had two sons, Ishmael and Isaac, the descendants of Ishmael were not counted as Abraham's children, though they were the seed of Abraham, but the descendants of Isaac, because it was in Isaac that the Promise was made to Abraham: thus, too, although all, who were of the Hebrew nation were of the seed of Abraham by carnal succession, only they are reckoned of Abraham's seed, who believe God's Promise in the gospel. Just as Abraham believed God's Promise in Isaac. He understands, these alone are Abraham's seed and children of Abraham; and he understands God's Promise made to Abraham to be fulfilled in these.

Jacob, Abraham's grandson, and the father of the twelve Patriarchs, was called "*Israel*" (Gen. xxxii. 28). From him the whole nation took its name, calling themselves the people of Israel, and the people called themselves Israelites, I think because the name was illustrious, as well because God had given them the name, as because

in Hebrew its signification is tantamount to prevailing, or a Prince with God: as will be understood by the history which is in Genesis, ch. xxi.

In saying, "*shall thy seed be called*," he means they who shall be reckoned as thy seed are not the descendants of Ishmael, whose birth was without Promise, but the descendants of Isaac, whose birth was with Promise. Having to say, Are the children of Abraham, he says, *Are the children of God*, meaning that God holds those for children, who are Abraham's children by Isaac, not without Promise, but with Promise.

In saying, "*the children of the Promise*," he means, they, who, imitating Abraham, in that he believed in the Promise, believe in God's promises; and those, he says, are they whom God holds to be Abraham's seed, and in thus fulfilling to them what He promised Abraham, He fulfils it to Abraham.

The righteous are also called "*the children of the Promise*," because the Promise made to Abraham especially belongs to them, as though God had had them all present at the time He made the Promise to Abraham. So that this being 'children of the Promise' pertains to predestination, the predestinated are the children of the Promise, and the children of the Promise are predestinated.

IX. 9.—For this is the word of Promise, At this time will I come, and Sarah shall have a son.

To prove what he has stated, that the Promise which God made to Abraham was in Isaac, he quotes the words of the Promise, which are perfectly intelligible when read in the history which is in Genesis xviii. 10-15.

IX. 10-13.—And not only this; but when Rebecca also had conceived by one embrace of our

father Isaac two children, they being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

He confirms what he has stated, that the Promise made to Abraham does not affect or interest those who are Abraham's seed by carnal generation, but those who are so by God's election, giving a striking instance; as if he should say, That which is to be apprehended concerning Abraham's two sons is also to be apprehended concerning Isaac's two sons, Jacob and Esau; for it is a fact, that whilst they both were the two sons of Isaac, Abraham's son, concerning whom the Promise was made, and whilst they both were children of one mother, and even both conceived in one embrace, God elected Jacob and rejected Esau; and He did this ere they issued from the mother's womb, in order that it might be clear that the election of the one and the reprobation of the other did not depend either upon the good works of the one or upon the bad works of the other, but solely upon the will of God.

So that it is known also in the instance of these two that in relation to God, they are not the children of one Father, who are so by carnal generation, but they who are so by spiritual regeneration, and that they are not the elect of God who work well, but they are so whom God wills to elect; and the election solely depends upon His Holy will, wherewith He elects and takes for Himself those whom He wills, whilst He rejects and excludes those whom He will not elect, administering justice upon the one, and dealing mercifully with the other. As a prince, against whom his vassals had generally rebelled, and as rebels had fled the kingdom, should, without relation

either to merits or demerits, pardon and accept some, and should leave others in rebellion, his bearing in relation to the one and the other being solely determined by his will. This is what St. Paul means by these words, and I think that all persons, who are interested in the election of God, understand by them, and even without them, the very same: others, whom it does not interest, do not desire to understand them, nor do they desire to hear them.

Hence I understand it to be a mark of a godly mind, and of predestination, to feel that there is predestination, and to rejoice in it; and that it is a mark of an ungodly mind, and of reprobation, not to be willing to admit of predestination, and to regret it.

I understand, moreover, that pious people recognise the justice of God in predestination, recognising that God is just, whilst persons without piety recognise injustice in God, in predestination itself: whilst pretending to piety, they will not admit it, and when constrained to admit it by Holy Scripture, they admit it with certain conditions, and with certain additions, so that it virtually comes to the same as though they had not admitted it.

The better to understand these words of St. Paul, the history should be read which is in Genesis xxv. 21-23.

In saying, "*in order that the purpose,*" it appears that those words were spoken to Rebekah, in order that it might be seen that God did not elect Jacob for his good works, nor did He reprobate Esau for his bad works, but that He did the one and the other solely of His will.

St. Paul calls God's determination His "*purpose.*" When he says, "*might stand,*" he means, should be safe and firm. When he says, "*of Him that calleth,*" he means God, meaning that it is the peculiar work of God to call men unto Himself; and the expression, "*Him that calleth,*" is tantamount to his saying, "Him that electeth."

In the words *the greater* and *the less*, the Greek does

not signify age, but greater or less in power and in dignity. The Hebrew words may be understood of age, as in truth they have to be understood; nay, in this consists a great part of the consideration of God's work, that Esau, being the elder brother, whose right it was to be served by the younger, it was the will of God that he, being the elder, the first-born should serve the younger.

Wishing to confirm what he has stated, I understand him to quote the words of the Prophet Malachi i. 2, 3. As though he should say, And that this be actually fulfilled, that the elder of Rebekah's sons should serve the younger, appears even by the words of the Prophet Malachi, who, speaking with the descendants of Jacob, tells them in the person of God, Would you see whether I have loved you, remember that "Jacob have I loved, and Esau have I hated;" and that which occurred to the fathers has betided the descendants. So that the words of Malachi serve for confirmation of those which were spoken to Rebekah, that the greater should serve the less, meaning that the less should be more esteemed of God, more loved, more favoured, and more increased in every good.

IX. 14, 15.—What shall we say then? Is there unrighteousness with God? No, no. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

St. Paul goes on to obviate what human wisdom might allege against his words, saying, If it be a fact that God elects and reprobates men without considering their works, good or bad, it will follow that there is injustice in God: to which he replies, that there is not injustice in God in anywise; and he proves it by what God Himself says to Moses, "*I will have mercy*," as though he should say, God deals very mercifully with those whom He elects, but He

does not in severity deal unjustly with those whom He reprobates.

The reprobation ought to attach to all generally, because they are all born with depravity, and after they are born they increase in depravity; but of these I have elected some, with whom I have determined to deal mercifully, and from this purpose I shall never swerve. As though the prince of whom I have just spoken were accused of injustice because he pardoned some of his rebellious vassals and punished others, and one of the pardoned ones, desirous of defending him, should say, There is no reason for accusing him of injustice, but there is reason for praising him as merciful; for it is a fact that he pardons those whom he pardons of pure mercy, and that in punishing those whom he punishes he administers justice, and he is just.

So that they who are God's elect have wherein to recognise God's mercy and to glory in it, whilst they, who are of God reprobate, have wherein to recognise God's punishment, but with justice, and wherein to lament their own disgrace, in that the election has not comprehended them as well as the others.

It is indeed true that the wicked never come to know this in the present life, for if they knew it, they would, by that very supposition, cease to be wicked, since their wickedness consists in holding God to be unjust; but they will know it in the day of judgment, when that terrible sentence will be pronounced against them, "Depart, ye cursed, into everlasting fire."

It may also be understood that St. Paul, in quoting these words which God speaks by Moses, aims at stopping the mouths of the Jews; as though he should say, And this which I have stated is nothing new, for it is a fact that Moses, affirming it in the person of God, says in two words that mercy shall not be the portion of those who shall seek it, but of those whom God shall accept and elect, depending, not upon the will of man, but upon the will of God.

IX. 16.—So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

As though he should say, Since this is the fact, it is evident that man does not attain God's election by desiring it, nor by endeavouring to run after it, but by the mercy of God alone: and what is stated by St. John i. 12, that *Christ "gave men power to become the sons of God,"* agrees with this, for they are born sons, not by carnal generation, nor of the will of the flesh, nor of the will of man, but of the will of God.

Here some one might say, If it be a fact that it avails nothing towards my being a child of God and elect of God that I desire to be such, and that it avails me nothing to labour after and to strive for it, why do they tell me that I should desire it, and why do they exhort me to strive for it? To whom it might likewise be replied, that Holy Scripture does not tell the reprobate to desire election and to strive for adoption, but that it tells the elect to do so, exhorting him to devote himself to God if he be not united to Him, and to attach himself the more if he be united to Him.

Thus do I understand this that the reprobate is, through his depravity, unable to attain God's election of himself, and that the elect is able to develop his election and to confirm it by his restoration; for amongst the other things which are restored in him, the freedom of the will is restored, to enable him to develop himself in faith and confidence, in love and charity, being prior to his restoration only able to be less or more vicious, or less or more virtuous, according to the mode of life which human wisdom teaches and approves, and not according to that which the Holy Spirit approves; and it appears that herein does man's freedom of the will consist.

IX. 17, 18.—For the Scripture saith unto Pha-

raoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My Name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

St. Paul cites what Holy Scripture states concerning Pharaoh to prove, that just as God has some men whom He employs as vessels of mercy, so He likewise has other men whom He employs as vessels of wrath, illustrating His Name by means of both.

In saying "*vessels*," I understand instruments. Pharaoh was an impious vessel of wrath, and God, manifesting by the punishments and chastisements wherewith He chastised him, His omnipotence, has, by means of Pharaoh, illustrated His Name. The same may be said of Sennacherib and of Nebuchadnezzar. St. Paul was likewise a vessel of mercy, and God manifesting, in his conversion and in the nations whom he converted, His omnipotence, has, by means of St. Paul, illustrated His Name. The same may be said of Moses and of David, and of all the other persons in whom God has outwardly manifested His omnipotence, in whatever way it may have been.

Hereupon I understand that as there are amongst the ungodly some, who, not being irritated, are not outwardly vessels of wrath, because God does not manifest His omnipotence in them externally, so likewise there are amongst the saints some, who, neither being inspired nor moved by the Holy Spirit to outward manifestations, are truly pious and just, but they are not outwardly vessels of mercy, because God does not demonstrate His omnipotence in them. The ungodly are wont to be inwardly vessels of wrath in this present life, and in the life to come they will be so outwardly too, whilst the saints are likewise inwardly vessels of mercy in the present life, and in the

life eternal they too will be so, outwardly, for they both shall illustrate the glory of God, but differently.

This is what I understand by these words, "*have I raised thee up,*" they mean, that Pharaoh, being reprobate and ungodly, became a vessel or instrument of wrath; for that God, in stirring and raising him up to forbid the exodus of the Jewish nation, has, through Pharaoh's instrumentality, illustrated His name, and has in Pharaoh manifested His wrath.

So that in the ungodly, their being outwardly vessels of wrath in this present life is accidental, and is a thing peculiar to some and not to others: and that amongst the saints, their being outwardly vessels of mercy in this present life is accidental, and is peculiar to some and not to others.

In saying, "*throughout all the earth,*" he means through all the world, and thus it is certain, that Pharaoh's obduracy, and God's omnipotence wherewith He chastised him, exemplifying His wrath in him, are spoken of through all the world.

In saying, "*therefore on whom,*" he means, that just as God employed Pharaoh as a vessel of wrath, hardening his heart, as Holy Scripture saith, to forbid the exodus of the children of Israel out of Egypt; and that He employed the Jewish nation as a vessel of mercy, bringing it up out of Egypt with so many signs and wonders; it readily follows that the will of God alone concurs in hardening some and in softening others. Here I understand that God hardens those whom He wills to be vessels of wrath, by scourging them, and by favouring those whom He wills to be vessels of mercy; and that God softens those whom He wills to be vessels of mercy, by favouring them into becoming such, and by chastising those whom He wills to be vessels of wrath: and I understand that the vessels of wrath harden themselves so much the more as His punishment is the greater, and as the favour of the vessels of mercy is greater: whilst the vessels of mercy are soft-

ened and tenderly affected, so much the more as His mercy is greater. So that *God's chastisements and favours are like the sun's rays, which harden clay, and melt wax.* I mean those chastisements and those favours outward and inward : those which are seen from without, and those which are felt within. And a parallel to this is found in a gentleman's establishment, wherein the enmity which the bad servants have to their master is increased by their hard treatment and by the favour which the master shows to the good servants. Whilst on the other hand, the affection which the good servants have to their master is increased by the favour which he shows to them, and by the severe treatment which the master shows to the bad servants. In the facility wherewith it seems that God hardened Pharaoh, and with which it seems that He hardens those whom He wills to be vessels of wrath ; and in the difficulty wherewith as it seems that He softened the Jewish nation, and with which it seems that He softens those whom He wills to be vessels of mercy, the perversity of the human mind is very obvious, for it is beyond all comparison more inclined to abhor God than to love Him : to abhorrence it runs, it flies ; whilst to love scarcely does it move at a foot pace.

IX. 19, 20.—Thou wilt say then unto me, Why doth he yet find fault ? for who hath resisted his will ? Nay but, O man, who art thou that repliest against God ?

As though St. Paul should say ; if there shall be any man, who, hearing it said that God hardens whom He wills, and softens whom He wills, should dare to say that He has no cause for complaint against the hardened, chastising them for their hardness, since it is so, that hitherto there has never been any one so powerful as to be able to resist the will of God : so that were the hardened desirous of resisting His will, they could not. Such

an one might have his mouth stopped by saying to him : Who is he, being man, to contend with God ?

This is what St. Paul means by these words, and assigning the reason why man is not to set himself to argue with God, he says, it is unbecoming and improper for the creature to dispute with his Creator, and this he proves by a most forcible comparison, and says—

IX. 20, 21.—Shall the thing formed say to Him that formed it, Why hast thou made me thus ? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour ?

As though he should say, since it is so, that an object, made by the hand of man, has not the faculty to contend in argument with him who makes it, demanding why he made it one way rather than another ; and since it is so, that the potter has the faculty to make of the same lump of clay one vessel for drinking purposes and another for filthy ones,—why shall man, who is made by the hand of God, have the faculty or the audacity to contend in argument with God, demanding of Him why He makes him a vessel of wrath, and not a vessel of mercy ? And why shall not God be able to make of man what the potter makes of clay ? meaning, that it is more just that God make of man what He pleases, than that the potter should make of clay what he pleases. Here it is to be understood that St. Paul, conforming with Isaiah xlv. 9, 10, means, that we men are in the hands of God as is the clay in the hands of the potter, who, without the concurrence of the will of the clay, makes of it what he pleases. And on this subject human wisdom must needs be silent, and hang its head. Whence pious persons derive this advantage: that it is not for them either to desire to know, or to pry, with their carnal wisdom, into God's works, contenting themselves

with the knowledge and understanding of what the Holy Spirit shall teach them, and nothing more. And doubtless it is a most striking impiety for men to go, from curiosity, prying into the works of God, into the why and the wherefore, as to the motive and secret intention of God.

Where he says, "*shall the work say to the workman*," he might say, "the thing formed to him that formed it," which expressions are equivalent.

What St. Paul means by "*honour and dishonour*" is easily apprehended.

IX. 22-24.—What if God, willing to show His wrath, and to make His power known, hath endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory in the vessels of mercy, whom He hath afore prepared for His glory, even in us, whom He hath called, not of the Jews only, but also of the Gentiles?

It appears that these words are imperfect owing to the omission of some word: where I understand that St. Paul applies the comparison that he has instituted of the potter, as though he should say, if there be no cause of censure attaching to the potter, because he makes out of the same mass of clay one vessel for drinking purposes, and another for filthy uses, much less is there cause to censure God because He employs some men in whom to show His wrath and indignation by chastising them, and in order to manifest His omnipotence in the mode of chastisement; whilst He employs other men in whom to manifest the riches of His glory. Nay, it may truthfully be said, that upon the one He administers justice, whilst He exercises mercy upon the other. This is the sense of what it seems that St. Paul meant to convey by these words.

In that expression, "*hath endured with much long-suffering*," I think St. Paul's meaning may be, that God, with the design of employing the wicked, in order to illustrate His glory, does not chastise him as soon as he falls into wickedness, or, more properly speaking, when he resolves to be wicked, intending to employ him to illustrate His glory; as though he should say that God did not chastise Pharaoh by taking away his life, when he resolved to resist the will of God, designing to send him divers chastisements, up to the last with which He drowned him in the sea: and it is in this waiting for the wicked to fill up the measure of his iniquity, that St. Paul understands God to exercise long-suffering and patience.

"*Fitted for destruction*," is tantamount to "prepared for destruction." And I understand this destruction to be inward and outward.

I understand that God, then, manifests "*the riches of His glory*," when He visibly converts the ungodly man to godliness, and, after conversion, favours Him, stamping in his mind those gifts which are peculiar to the Holy Spirit. So that the wicked marvel at themselves, whilst the godly rejoice over themselves; the wicked fret and fume, whilst the godly laugh; they both recognise the glory of God; the ungodly to their greater damage, and therefore they dissimulate by affecting not to recognise it; and the godly to their greater benefit, and therefore they publish it, boasting in their recognition of it. Having stated that God has prepared vessels of wrath for destruction, he says most appositely, that God has prepared vessels of mercy for glory.

And by "*glory*," I think him to mean that which will be realised in the life eternal: it may be too, that he means, in order to illustrate His glory.

And wishing to declare who are the vessels of mercy, he says, they are Christians, both Jews and Gentiles.

The expression, "*whom He hath called*," is very significant—meaning, that we are brought to accept the grace of the gospel and to be vessels of mercy prepared for glory,

not by any effort of ours, but by God's calling: and it is also to be observed that, in calling both Jews and Gentiles, He effaces all distinction, for He will not admit distinctive superiority amongst them.

IX. 25, 26.—As He saith also in Hosea, I will call them my people, who were not my people; and her beloved, who was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

St. Paul quotes these words of Hosea to confirm what he has said of the calling of the Gentiles — where it appears, from St. Paul's citation here, that Hosea (ii. 23), in God's name, speaks thus: There shall come a time in the which the Gentiles who are not now my people, even them will I call my people, and the Church of the Jews and Gentiles which is not now loved, will I call beloved: and it shall also come to pass that in those very places where it has been said to their inhabitants, "*ye are not my people*," there shall be men (Hosea i. 10) who shall be called the children of the living God. This is the sense of these words, which have not this order in the prophet, but I understand them to have this sense, the prophet meaning, by "*the son*" that was called "*not my people*," the Gentiles; and by "*the daughter*," that was called "*not beloved*," the same now congregated with the Jews; though as to the apprehension of the prophet's words, I remit myself to those who know more.

I understand God to be called the living, because He alone is self-existent, and that He gives being and life to everything that exists and lives.

IX. 27, 28.—Isaiah also cried concerning Israel, Though the number of the children of Israel be as the sand of the sea, the remnant shall be saved:

for he will finish the work, and cut it short in righteousness ; because a short work will the Lord make upon the earth.

In these authoritative passages quoted by St. Paul from Old Testament Scripture, the attention is to be specially directed to what he aims at proving by them. He has proved by that from Hosea, that the calling of the Gentiles to the grace of the gospel had already been prophesied : and by this from Isaiah, he aims at proving that it had been already prophesied that all the Jews were not to be saved, but a certain number of them, and that this number was to be small. Where it is not to be said that Isaiah means that very few of the very many, who were of the children of Israel or Israelites, would escape God's chastisement after the captivity at Babylon, because the prophets say so in their writings ; for it seems that they deceive human curiosity, by apparently intimating one thing, whilst they effectively teach Christian simplicity, by intimating another. I say this, because just as the exodus of the people of Israel from Egypt symbolises to me the coming out of the ungodly man from ungodliness ; and the entrance and residence of this same people in the land of promise symbolises to me the entrance and residence of the godly man in the grace of the Gospel ; so likewise the captivity of the Israelites in Babylon symbolises to me the captivity of the bodies of Christians in the grave ; and the return of the Jews to Jerusalem symbolises to me the return of Christians to the life eternal. Where I understand that the prophets, in what they have said of that captivity and of that return to Jerusalem, were more intent upon prophesying what should come to pass upon the return of Christians to their bodies in order to enter upon the life eternal, than upon what should occur at the return of the Jews to Jerusalem, as appears manifestly by Isaiah, who, as apprehended by St. Paul, has in these words prophesied, that however numerous the Jews might be at Christ's coming

and at the publication of the Gospel, there would be very few who would attain salvation, by accepting Christ and by accepting the Gospel.

In saying, "*the remnant*," he means something very small, left as the dregs. And, indeed, it is a fact that they are but very few who accept the grace of the Gospel, and they are, as it were, the refuse of the world.

And by that expression, "*He will finish the work and cut it short*," he means, that God has done it, that they should thus be few who should attain salvation, determined by His finishing and cutting short the work of predestination.

And in saying, "*in righteousness*," he means, that God deals righteously in thus finishing and cutting it short, as though he should say, it is strict, but it is just: this very strictness he confirms by saying, "because a short reckoning," as though he should say, this will indeed prove so, for God will deal very strictly upon earth.

Some translate λογον, rendered in Valdés' Spanish version "*cosa*," a thing, into "*palabra*," a word; the Greek word λογον means both one and the other. I am not so perfectly satisfied with the meaning of these words as not to desire a clearer apprehension. I say the same of those of Hosea, although I am perfectly satisfied as to the apprehension of what St. Paul assigns as their meaning.

IX. 29.—And as Isaiah said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha.

As though St. Paul should say, what Isaiah meant, that in the chastisement wherewith God chastised the Jews through the instrumentality of Sennacherib, the whole people would have perished, as all the people of those two cities would have perished on account of the unnatural crime, unless some had by God's hand remained, upon whom the chastisement fell not; so it is to be apprehended that in the blindness wherewith the Jewish people has been

blinded through the publication of the Gospel, all the people would have perished, had God not brought some to participate in the grace of the Gospel. So that the admission to the grace of the Gospel, of the few Jews who have been admitted to it, is also to be held to be the work of God, as was the reservation of the few Jews, who were reserved from the chastisement of which Isaiah seems to speak.

In saying "*before*," it appears to be because what he first quoted from Isaiah is in the tenth chapter, whilst this quotation is in the first chapter.

Old Testament Scripture is wont to call God "*the Lord of Hosts*," meaning, by hosts, all things created in heaven and on earth, wherein God shows His omnipotence, just as a mighty prince makes himself feared by his armies. New Testament Scripture calls God "*the Father of our Lord Jesus Christ*," and they, too, call Him so, who know Christ, which knowledge causes love, and not fear.

Here it is to the point to observe that, when he says Lord, in the Hebrew, it is God's most holy name, which signifies His essence and His existence, which is self-existent, and gives being and life to every thing that exists and lives.

In saying "*seed*," he means they were very few, and he alludes to what is habitual, to the reservation from the great mass of wheat, of a small quantity for seed.

In saying "*had left us*," he means that those left were left by the operation of God, and not on account of their merits. We read the plight in which those two cities, chastised for the unnatural crime, were left, in Genesis xviii.

IX. 30, 31.—What shall we say then? That the Gentiles, who followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, who followed

after the Law of righteousness, hath not attained to the Law of righteousness.

St. Paul expounds in these words what he aimed at in all the preceding ones, this, to wit, that justification before God is not attained by those, who seek and strive after it of themselves, but by those, who embrace the grace of the Gospel, who hold themselves to be justified through the justice of God executed upon Christ, for that God holds these to be righteous, and favours them so, that they live righteously as long as it pleases the Divine Majesty that they should live. So that it is by believing that man attains justification, and by believing that he lives righteously and holily, these two being, in a peculiar manner, the two most potent effects of faith.

By the expression, "*What shall we say then?*" St. Paul asks himself the question, as though some one had said to him: Well now, let us see what is it, Paul, that thou hast aimed at in all this? to which he answers himself, by saying, "*that the Gentiles,*" &c., as though he had said: I meant to say that it is hereby easily known that the acceptance of the grace of the Gospel is peculiarly the work of God, and due to no effort, or human goodness; for it is manifest that the Gentiles, who recognised no relations with God, who neither aimed at nor strove to justify themselves before God, living, as it might be said, haphazard; these, when they heard the Gospel preached, embraced the righteousness which is affirmed in it, fully believing the Gospel, so that they attained the righteousness which is attained by believing. And then, again, the Jews, aiming at self-justification before God by the observance of the Law, have not even attained the righteousness which the Law designs to confer. So that in saying "*Law of righteousness,*" he means the righteousness which is attained by observance of the Law. And here the cause whence this proceeds is readily apprehended, for the preaching of the gospel is much more powerful amongst men who do not

seek to justify themselves before God, who neither live virtuously as the world esteems it, nor perform acts of charity that the world approves of, than in men who seek to be just before God, who do nothing wrong, and who do good. For the case stands thus: the former, recognising themselves to be unrighteous, stript of all that is good, cordially embrace the righteousness which the Gospel offers them; and having embraced it, they henceforth depart from evil, and devote themselves to that which is good, not in order to be justified, but because they are justified; whilst the latter, not recognising themselves to be unrighteous, nay, recognising themselves as handsomely equipped with their own righteousness, they either do not embrace the righteousness of the Gospel, or, if they do embrace it, it is, so to speak, formally, for appearance sake, or by way of compliment. As is well seen in the early Church, where, for one Jew who embraced the righteousness of the Gospel, there were a thousand Gentiles who embraced it: and its acceptance upon the part of every one of this thousand was more cordial than the acceptance of a thousand Jews, because it was with a greater recognition of his own unrighteousness. I do not place the apostles among this number, for they are beyond all classification.

IX. 32.—Wherefore? Because they sought it not by faith, but as it were by the works of the Law.

St. Paul asks himself why it is that Israel, following after the Law of righteousness, or after the righteousness which is through the observance of the Law, has not attained it? and he, answering himself, says, that the reason is, because the Israelites did not seek to justify themselves by faith, but by works; by which pretension they not only deprived themselves of the justification which is by faith, but they likewise deprived

themselves of the justification which is by the Law, for they never attained to satisfy the Law, so that they could be justified by it, not even as they attain to satisfy the Law, who seek to justify themselves by faith: in whom faith is so powerful that, in the inward mortification of their affections and lusts which are opposed to the Law, they attain to fulfil, if not the Law, at least the Law's demands.

Here we may well understand the great danger in which they are who seek to justify themselves by their works, by their efforts, and by their exercises, because they do not frankly adhere to the justice of God executed upon Jesus Christ our Lord, for their justification. And (executed) therefore, likewise upon every one of those who, through faith, become His members, because that Christ having suffered, they every one of them have also suffered, dying on the cross with Christ.

IX. 32, 33.—For they indeed have stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on Him shall not be ashamed.

St. Paul understands that those professing Judaism did not embrace the justification which was graciously and freely presented to and offered them by the Gospel, being scandalised at Christ's abjectness, at His poverty, and at His lowliness, they having, from worldly notions, expected in Him a potentate and hero; and he avails himself of the authority of Isaiah, when he calls Christ "*a stumbling-stone and rock of offence*," to show that Isaiah calls Christ by that name.

In saying, "*Behold I lay*," &c., St. Paul understands the prophet, in the person of God, to say: Be on your guard, be not heedless, let every one see to it for himself, for I shall lay in Sion a stone, upon which the unheeding

shall stumble, and a rock over which the inconsiderate shall have a bitter fall; whilst of those who shall put their faith in this rock no one shall be ashamed.

Such is the tenor of these words, wherein, by "*Sion*," he means Jerusalem, where Christ specially published His gospel.

"*Stone of stumbling*," is synonymous with "*rock of offence*;" and these names are so peculiarly applicable to Christ, that it is evident that the Scripture is of the Holy Spirit: for it is a fact that the proud stumble at Christ's lowliness; the ambitious stumble at Christ's abjectness; the wealthy of this world stumble at Christ's poverty; for they, on the one hand, persuade themselves that it can never be that such Divinity could have dwelt in a man so mean, so low, and so poor; whilst, on the other hand, it seems to them a hard thing to have to conform themselves with a life so mean, low, and poor. The Pharisees were scandalised at Christ, seeing that He was neither superstitious nor ceremonious as they were: and they were scandalised at Christ, who saw Him eat and drink with men of dissolute life. And if a man would but open his eyes a little, he would see almost the same thing in those, who are members of Christ, which was seen in Christ; they too being, as members of Christ, a stone of stumbling and rock of offence to the wicked, who are scandalised at it, whilst it scandalises those, who affect piety associated with superstitions and false religions.

That expression, "*and whosoever believeth*," &c., is a Hebraism: but he understands that of those who believe in Him, no one shall be ashamed. I understand him to say this by way of contrast with those who shall stumble, as though he should say: The unreflecting and unheeding shall be scandalised in Christ, being ashamed of His abjectness, lowliness, and poverty: whilst they who shall believe in or upon Christ shall neither be ashamed of the abjectness, lowliness, and poverty, nor shall they be ashamed themselves of living in abjectness, lowliness, and poverty.

St. Paul, in saying here, "shall not be ashamed;" and in saying, in the first chapter in the epistle, "I am not ashamed of the Gospel," shows that he held Christianity to be something shameful. And I, too, hold it to be certain that he who neither feels nor has felt this shame, has not yet received the Gospel into his mind. To feel the shame of the Gospel is perfection; to be ashamed of the Gospel is imperfection; to despise the Gospel is impiety. Now because they, who are ashamed of the Gospel, are in danger of despising the Gospel, they ought to strive to overcome the shame, and to feel it, but not to allow themselves to be overcome by it.

Some by the words "*shall not be ashamed*," understand that he shall neither be confounded nor put to shame by his failing to attain that which, by faith, is promised him; as when we say to one: Rely upon me, and I promise you that I will not put you to shame, and the apprehension is good: but the former squares better with my view.

For what he here says, "*shall not be ashamed*," the Hebrew reads, "*shall not make haste*," and it seems to be an intimation to those who come to believe in Christ, that they should not make haste, in their desire to see Him glorified, having seen Him lowly, abject, and poor; that they should neither make haste to feel inward affections of faith, nor to realise the fulfilment of that which is promised them by the covenant: for to make haste is an indication of impatience; whilst hope is connected with faith, by which we come to see what we believe by faith: and this counsel is very necessary to every one who devotes himself to Christian piety, who needs constantly to be told that he should believe, and that he should not make haste, since God Himself says so by the mouth of the prophet Isaiah (xxviii. 16).

CHAPTER X.

X. 1.—Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

St. Paul, in order not to render those, professing Judaism, altogether hostile to him, perseveres in showing to them the affection he had for them.

In saying, "*my heart's desire*," he means, that which I do desire and could wish with all my heart.

In saying, "*and my prayer to God*," he shows that he not only wished them the blessing, but that he prayed to God for them. Where it is to be observed that, *for prayer to be effectual, it must spring forth from the heart; I mean that the man who prays must desire what he asks in prayer, for desire is the essence of prayer*; therefore, in the first place, St. Paul affirms that his desire for the Hebrews was good, and then he says that he prayed to God for them.

In saying, "*that they might be saved*," he means, for their salvation, which is attained by justification; whilst justification is attained by acceptance of the Gospel of Christ; and acceptance is the gift of God!

X. 2.—For I truly bear them record, that they have a zeal of God, but not according to knowledge.

As though he should say: I know well, and therefore I affirm and testify that they all are zealous of the glory and honour of God, and that they fear God; but I also know,

affirm, and certify, that their zeal is not according to knowledge, is not of Divine inspiration, nor is it based upon Divine and spiritual knowledge, as it should be, to be good; but upon human and carnal prudence, as it should be, to be bad.

Coupling these words of St. Paul with those of Christ, where He says that the Jews would kill the Apostles, believing thereby to do God service, and with what we see in our ordinary experience in those, who, without the Holy Spirit, seek to serve God; it is perfectly intelligible that man's zeal, which is ordinarily called good intention, does not suffice, unless the teaching of the Holy Spirit concur with it: nay more, unless the zeal and the good intention be the impulses of the Holy Spirit; to which impulses I understand Christians ought to be very attentive, ever on the watch against self-illusion, through believing that all the impulses which appear to be of the Holy Spirit are of the Holy Spirit, ever retaining in memory the rebuke which Christ gave to His Apostles (Luke ix. 54), for that, pretending zeal and good intention, they wished to imitate Elijah (2 Kings i. 9), in causing fire from heaven to come upon a city.

Now, there are two things involved in Christ's rebuke: the one, that it does not become Christian saints to imitate Jewish saints; and the other, that there are many impulses which appear to be Spirit, whilst they are mere flesh, which, because it is flesh, always loves itself and does not love God. And the whole man is flesh, whilst unregenerated by the Holy Spirit; and even in the regenerated, whatever is not impulse of the Holy Spirit, is flesh, although, as has been said, those impulses are not reckoned as sins against those, who are members of Christ.

X. 3.—For they, being ignorant of God's righteousness, and going about to establish their own

righteousness, have not submitted themselves unto the righteousness of God.

This sentence is most divine, and most worthy to be considered in its opposition to human wisdom, which ever aims at self-justification. For here St. Paul shows, that for this reason the zeal of the Jews was not according to knowledge; for being ignorant of God's righteousness, they sought to justify themselves by their works, and by living virtuously; and thus they did not submit themselves to the righteousness of God. These words generally apply to all, who aim at self-justification by their works; and I understand that all those, who prize and esteem these works, to whom it seems, that were they to be deprived of them, they would be deprived of their righteousness—that all such aim at being justified by them. This is one of those diseases which are said to be between flesh and skin; wherefore every Christian ought to be watchful to recognise it, and even to seek means and remedies wherewith to discover it and to heal it. Nay, it will be better for me to say that every Christian ought always to suspect himself of this infirmity, and to rest assured that he is more or less subject to it; hence he ought to view all his works with a distrustful eye, and those more especially which wear the outward garb of righteousness and piety.

By the "*righteousness of God*," I understand that where-in God is most righteous and most perfect in Himself; and they, who are ignorant of the righteousness of God, are not aware that man must be equally righteous, in order that he may be accepted of God as righteous; whilst they, who know the righteousness of God, know that the aggregate of the universal innocence with which a man might live in this present life would not suffice, in order that God should, on this account, accept him as righteous. Hence it is that they, who are ignorant of God's righteousness, go about to

establish their own righteousness, to make it stable and firm, thinking and pretending to be held for its sake as righteous before God; and whilst such are their thoughts, and such are their aims, they do not submit themselves *to the righteousness of God*. And I understand that *they* submit themselves to the righteousness of God, who recognise God's righteousness, and confess their own unrighteousness, who renounce and condemn all their justifications, and only profess to be righteous through God's free grace; for God has executed the rigour of His justice upon Christ, in order to assure all those who shall renounce and condemn their own righteousnesses, and shall remit themselves to Him, that He may accept and hold them as just, on account of the justice which He executed upon Christ. And in this, man's submission or subjection to the righteousness of God properly consists. So that all they, who pretend to justify themselves by their works, by that very circumstance testify concerning themselves that they are ignorant how righteous God is: for, if they knew it, they would distrust their ability to justify themselves by their works, and they would submit themselves to the righteousness of God. Whilst, on the other hand, they, who have renounced their own justifications testify concerning themselves that they know how just God is; and that, knowing it, they have distrusted themselves, and have placed their reliance on God, remitting themselves to the righteousness of God. And those, who so remit themselves, are accepted as righteous before God. From whence it may well be gathered that only the just know God as just; and that only they are just, who, renouncing their own righteousnesses, remit themselves to the righteousness of God, because they alone are justified by the righteousness of Christ, which, it may be, St. Paul called *the righteousness of God*, because by it, and with it, God justifies us.

X. 4.—For the end of the law, for righteousness, is Christ, to every one that believeth.

I understand him to say: The error of these persons consists in not knowing that the Law terminated in Christ, and that God's design in willing it should cease in Christ, was to justify those who should believe, let their estate or condition be what it might, simply upon their recognising Christ, and upon their remitting themselves to the righteousness of God. Had the Law coexisted with Christ, it would have been necessary for salvation, that, in addition to faith, there should have been fulfilment of the Law; but the Law being dead, faith suffices for justification, and justification suffices for salvation. So that it is the same to say, "*The end of the Law is Christ*," as to say death is the end of man: and in saying, "*for righteousness to every one that believeth*," he means, that the design which God had, in causing the Law to terminate in Christ, was to justify those who should believe, to which justification the Law was an impediment, for that it did not demand this faith, but it demanded works: it did not demand that men should submit themselves to the righteousness of God, but that they should live righteously.

The Law then being dead, Christ suffices for justification, not to those who work, in order to acquit themselves before God, for in such case there would be no just person (at all), but to those who submit themselves to Christ, who submit themselves to the justice of God, accepting as theirs that which was executed upon Christ.

For that which he here says, "*the end*," the Greek word (τέλος) signifies consummation or perfection, and in such case St. Paul would wish to say, that he who accepts the righteousness of Christ fulfils the Law, or that the Law aimed at leading men to Christ, that this was its end, its design; and even in this sense it is well to translate it

the end, and thus let it be understood as it may, the end is the rendering that best pleases me.

X. 5-8.—For Moses well describeth the righteousness which is of the Law, That the man who doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above :) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart : that is, the word of faith, which we preach.

These words involve difficulty. I understand St. Paul to seek by them, to obviate what might be objected by a person professing Judaism, that man also attains justification by keeping the Law; St. Paul proceeds in Moses' own words to confront justification through the Law, with justification through Christ, pointing out this difference between them: that the Law promises, to those whom it justifies, life temporal; whilst Christ promises, to those whom He justifies, life eternal.

The righteousness of the Law as to its greater part was outward, and therefore it conferred nothing but life temporal; whilst the life of Christ is wholly inward; and for this reason, the life eternal of the righteousness of the Law says, "he shall do," as contrasted with the righteousness of Christ, which says, "he shall believe."

In saying, "*shall live by them*," he means, by the observance of what the Law demands; and this life, as is understood from the Law itself, was, as I have said, temporal; in that they did not kill the man who did not kill; and

in that the man, who strove to live conformably with the Law, prospered in outward and material things.

Those words, "*say not in thy heart,*" are likewise taken from Moses, in Deuteronomy xxx. 12, somewhat varied : but I do not think that St. Paul employs them as Moses' words, but as his own. So that it is something similar to what Christ did when He established the Lord's Supper. In saying of the cup, "*this is the cup of my blood ;*" in which words, it appears, that He alluded to others, almost similar to these, which are in Exodus xii., understanding, however, by them, something very different from what Moses understood. It would be inapposite to put here what Moses meant, when he used the words which St. Paul takes from him.

My apprehension of what St. Paul meant, or what he designed to say, is, that the man who believes as he ought, neither needs teaching nor external government, since he inwardly possesses faith, and therewith the Holy Spirit, which teaches him, and rules and governs him.

In saying, "*who shall ascend into heaven,*" he means that the Christian has not in any wise to doubt as to exalted subjects ; for faith tells him to believe in relation to them as much as Christ has declared, and as much as the Holy Spirit teaches ; and in saying, "*that is, to bring down Christ from heaven,*" he means, that the man who doubts upon exalted topics appears to be dissatisfied with what Christ testified concerning them whilst here on earth ; and desires that He should testify again concerning them.

The same may be said of the words "*who shall descend into the deep,*" "*that is, to bring up Christ again from the dead.*"

These words clearly condemn those who, doubting of things in the other life, wish that some persons should rise again to witness concerning them ; who might be told, as Abraham answered the wealthy miser, that if they believe not in Christ, who, risen, testifies of the things of

the other life, both exalted and low, neither would they believe in any other person, who should rise from the dead and testify concerning them.

Then by his saying "*the word is nigh thee*," I understand him to state that the righteousness which is by faith speaks to every one to stand firm in believing, and not to seek without, that which he may find within himself, since it is a fact that the preaching of the gospel, which I understand him to call "*the word*," properly dwells in the mouth and heart of the believer.

The expression, "*that is, the word of faith*," has, as I understand, to be referred to what he is about to say, that the word of faith, which dwells in the mouth and heart of the Christian, is this:

X. 9.—That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

This he states to be the word of faith which dwells in the Christian's mouth and heart, which is preached in the Gospel, and when confessing with the mouth the Lord Jesus.

I understand this confession to consist in confessing that Christ is the Word of God, by whom God created all things, conformably with that statement of St. John i. 3, "*All things were made by Him*." That He is the Son of God, according to that declaration of the Father: "*This is my beloved Son, in whom I am well pleased*" (Matt. xvii. 5). Also that He is the head of the Christian Church. That He likewise is King of God's people, agreeably with those words (in Matt. xxviii. 18), "*All power is given Me in heaven and upon earth*," and that man is saved by believing, not by merely confessing with the mouth but with the

heart, thus consenting with the mind "*that God hath raised Him from the dead.*"

Where I understand St. Paul not to state that man should believe that Christ died, because this was notorious and manifest : but he states that man should believe that Christ rose from the dead, for this is what was called in question, and this it is which confirms Christ's authority ; for it is thus by His resurrection that He has illustrated the abjectness, the lowliness, and the poverty, in which He lived : and He has illustrated, too, the ignominy with which He died, since He is the first that has risen from the dead not to die again.

Here it is worthy of much consideration that St. Paul constitutes all Christian faith in man's belief in Christ's resurrection ; and rightly so : for this believed, man easily submits himself to everything else, the resurrection being, as it were, a voucher for everything that Christ said and did throughout His life.

In saying, "*thou shalt be saved,*" he means, that raised again thou shalt live the life eternal, even as thou believest that Christ rose again, and that He lives.

X. 10.—For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Confirming that which has been said, "*thou shalt be saved,*" I understand him to say that because it is thus that, *by the faith of the heart*, man is justified before God, enjoying remission of sins and reconciliation with God ; by recognising the righteousness of God, he renounces his own ; and submitting himself to the justice of God, he claims to be just, on account of that already executed upon Christ, understanding that God punished in Christ that which He had to punish in those whom He purposes to save. And this is the reason, why in order to obtain this salvation,

man should confess with his mouth the faith he has in his heart. *I understand this confession to relate to baptism, so that this of St. Paul corresponds with that of Christ, where He says, "He that shall believe and shall be baptized shall be saved."* It is necessary that man should believe, and it is necessary that he should proclaim with his mouth the faith which he has in his heart, as well both for the Church, whose province it is to judge externally, as likewise for each individual severally, forasmuch as confession of the mouth increases the faith of the heart. And thus it is that there will be some, who believe rightly of Christ and the gospel, but feeling that it is a dangerous thing, and that it is despised and esteemed as vile by men, will not dare to confess it, lest they should suffer that danger and that shame; and thus suppressing their faith, they will by degrees lose it. But if, not ashamed of Christ or of the gospel, they boldly confess with the mouth what they have in their hearts, it will be seen that their faith will increase in proportion as their confession shall be more fervent, more animated, and more efficacious. So that *faith in the heart* is that which is mainly necessary, whilst confession with the mouth is necessary likewise. But these words of St. Paul are not to be understood so restrictedly as that it suffices to confess the Lord Jesus with the mouth, without entertaining Him in the heart; nor that it suffices to believe with the heart in the resurrection of Christ, without confessing Him with the mouth. Neither is it to be understood that confession with the mouth without heartfelt faith suffices to salvation. But it is to be understood that God requires both these things—the heart and the mouth: the heart, in order that man may believe; and the mouth, in order that he may manifest what he believes. And by this faith and by this confession, God gives man two things—justification, because he believes with the heart, and salvation, because, by confessing with the mouth what he believes, he thereby fortifies his faith and increases it. I mean to say that, by believ-

ing, he enjoys justification, and by confessing, he enjoys salvation. It is indeed true that faith in the heart fully suffices both for salvation and justification; but this is when there is no necessity for confession with the mouth, and when a man cannot make it, from some impediment that occurs to him, or from some other sufficient cause. And that this is so, clearly appears from what Christ said, "*He that believeth and is baptized shall be saved;*" and He added, "*but he that believeth not shall be condemned.*" Where, not having added, "and he that shall not be baptized," it seems to be perfectly understood that not all those who are unbaptized shall be condemned, but all unbelievers and infidels shall be condemned. And *I have already said that the confession of the mouth belongs to baptism, because such confession is demanded at baptism.* I will even say this, that St. Paul having said, "*If thou shalt confess with thy mouth, and if thou shalt believe with thy heart,*" &c., as if to give to everything its part—to faith, righteousness; and to confession, salvation—that the result is the same, for he that believes confesses, and he that is righteous obtains salvation.

X. II. — For the Scripture saith, Whosoever believeth on Him shall not be ashamed.

It appears that St. Paul aims by this authoritative passage from Isaiah (xxviii. 16), to show that confession with the mouth is not difficult for the man that has faith in his heart. This will be seen by properly understanding that expression, "*shall not be ashamed,*" by the mode in which it is treated in the last words of the preceding chapter; and by understanding, that (to say) "*he shall not be ashamed,*" is the same as though he should say, he shall not remain deceived, so as to have occasion to feel ashamed of his faith; we shall understand that St. Paul desires by these words of Isaiah to assure him, who believes with the heart and who confesses with the mouth,

that he shall not be put to confusion or to shame by his faith and by his confession ; for that will issue sure and true which God promises him, through faith and through confession, to wit, justification and salvation. Both these readings harmonise so well, that I should not know which to select as the better. But nevertheless I do prefer the former.

X. 12, 13.—For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved.

St. Paul avails himself of the fact of his having stated "*whosoever shall believe*," to state that there is no difference between Jew and Greek, since salvation is promised not to those who work, but to those who believe ; and he says that this equality exists, because Christ is Lord of both, Jews and Greeks, He having by His obedience reconciled both with God, from the enmity which they entertained towards God, through Adam's disobedience, and through their own particular disobediences.

So that by "*Lord*," is to be understood Christ, whom St. Paul says is "*rich unto all that call upon Him*."

Again, I understand them to invoke Christ, who, knowing the righteousness of God, and knowing their own unrighteousnesses, submit themselves to the righteousness of God ; because since they seek to be justified through Christ, and in Christ, they remit themselves to the justice of God executed upon Christ, and they invoke Christ as their Mediator.

He likewise states, that the riches of Christ consist in that He will save all who shall invoke His name, justifying them, raising them up again, giving them immortality and life eternal. These are the riches of Christ which I

understand God to communicate to those who are members of Christ, as He communicates light through the sun to those who have eyes clear enough to be able to see it.

X. 14, 15.—How then shall they call on Him, in whom they have not believed? And how shall they believe in Him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, except they be sent?

I understand by these words that St. Paul tries to remove the error into which human wisdom might fall, deceived by what he had said, "*that every one who shall call on the name of Christ shall be saved,*" persuading itself that this invocation is an easy thing to any one who may desire to do it, and that, therefore, the salvation of man depends upon himself, and not on God. And, because this is directly contrary to what St. Paul has said in the preceding chapter, that it does not depend upon the will of man, but on the will of God; he goes on to say, that man cannot call on Christ if he do not believe in Him, and that he cannot believe in Him, if he have not heard speak of Him. And that he cannot hear speak of Christ, if there be no one who preaches Christ to him; and that *no man upon earth can preach Christ, if he be not sent of God to preach Christ*; which is the same, as if he said, unless he be an Apostle. Paul infers from all this, that since it is true that no preaching is efficacious, if he who preaches be not sent of God to preach, and also that man cannot hear without a preacher, nor can he believe if he be not told what he has to believe, nor can he invoke Christ if he do not first believe; it will also be true that they only will invoke Christ, to whom God shall send preachers or Apostles, who shall preach Christ to them. So that all the force of St. Paul's words consists in this, "*except they be sent.*" And hence it is easy to understand why our preachers do not move the hearts of men to withdraw

them from the world to God, and from themselves to Christ, and further to make them accept the grace of the gospel; the reason is, because they are not sent, because they are not Apostles; and that may be affirmed of them, which God says by Jeremiah (xxiii. 21), "I have not sent these prophets, yet they ran; I have not spoken to them, yet have they prophesied." Here, likewise, it is to be understood that they who preach upon Christian topics, not being Apostles of Christ, do not preach Christ, however much they may use His name in the pulpit. But they preach themselves, their own fancies and imaginations, which they imagine and invent for themselves, taking Christ as their subject: in the same manner in which men, professing other religions, tell their stories, each one taking as his subject the founder of his own religion. To preach Christ, it is necessary that the preacher be an Apostle, sent by God to preach Christ, he having accepted the righteousness of Christ. They who have not accepted it, do not understand it; and not understanding it, they are ill able to preach it, nor can they make their hearers understand it; on the contrary, all they say will be opposed to it, because the human mind is incapable of receiving it.

X. 15.—As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.

St. Paul here cites the authority of Isaiah to prove how great is the dignity of those who are sent by God to preach, to announce, and to manifest anything good to man; implying that what Isaiah says, being true generally, how much more is it so in regard to the preaching, annunciation, and manifestation, of the gospel, being, as it is, the best news that ever came to man!

Where he says "*the feet*," he means the whole person: meaning, that if the feet, which are the nethermost part

in man, be beautiful, how much more so will all the other parts of the man be.

"*To evangelise*," is the same as to preach, to announce, and to manifest.

By "*peace*," he means perfect felicity.

As to the beauty, the dignity, and the glory of those who, being Apostles, preach the Gospel of peace, the reconciliation of man with God, I remit myself to what I have said (in my commentary) upon 2 Corinthians iii. 4, 5, for St. Paul there speaks of it.

It seems that Isaiah speaks literally of the good news brought to the Hebrews of their liberation from the Babylonish captivity. And having stated that that captivity represents the time that the bodies of the just shall rest in the tomb, and that that liberation represents to me the time which the just shall be in body and soul in the life eternal, I now proceed to say that I think that St. Paul felt the same, and understood the same, when I consider how he avails himself of the words which, taken literally, appear spoken in relation to that, in order to prove this; and I even hold it for certain that Isaiah meant this rather than that.

X. 16, 17.—But they have not all obeyed the Gospel, for Isaiah saith, "Lord, who hath believed our report?" So, then, faith cometh by hearing, and hearing by the word of God.

St. Paul means by this, that the fact of those who preach the Gospel do not cease to be beautiful, because all do not give credit to what is preached to them; he means to say, that the incredulity of some does not derogate from the dignity of those who are sent by God to preach, since the purpose of God is, that those should believe to whom the good news is sent. This he proves from the authority of

Isaiah, who also says, that not all those, who heard what he told them, on the part of God, believed it; but not on that account was his authority lessened. Whence I understand that St. Paul, taking occasion from the expression, "*our report*" (those who had heard us), goes on to infer that man cannot believe, unless he be told what it is he has to believe, and that the mere telling is inadequate, unless the individual telling him be inspired, moved, and sent by God to tell him it; so that the whole transaction depends upon the mere will of God, who inspires the speaker to speak, and disposes the hearer to hearken.

I think that, by the expression, "*the Word of God*," St. Paul means by the word which I speak, being inspired by God to speak it, and not that which another has said, being inspired of God, which is, indeed, the word of God, inasmuch as he, who spoke it, spake inspired by God; but it will not be the word of God if I speak it, not being inspired by God to speak it. Because, even as in order that it be the word of man, it is necessary that it should be spoken by man; so, in order to be the word of God, it is necessary that it should be spoken by the Spirit of God, through the mouth of him who announces it. Hence, the Apostles and ministers of Christ are called, in the Holy Scriptures, the mouth of God, because God speaks by them, and in them. By this, one may understand well what God speaks by Isaiah (lv. 11), "*That the Word which shall go forth from His mouth shall not return unto Him void, but it shall accomplish that which He pleases.*" And hence we may understand how necessary it always is, that following the advice which Christ gave to His disciples, and which He gives to all of us, we should ask God that He would send amongst us persons who shall speak the Words of God; that they may speak under the inspiration of God, and not as the human spirit teaches, speaking by Divine experience, and not by human knowledge.

X. 18.—But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.

It appears to be St. Paul's aim to show that no one can excuse himself, by saying I do not believe because I have not heard, and he avails himself of this verse of David, Psalm xix. 4, meaning that Christ's Gospel, by means of which God shows His righteousness to those who believe it, and by those who believe in it, was as much published throughout the world, as is the report of the heavens and its harmony, by means of which God shows His omnipotence, His providence, and His wisdom, to those who consider it. So that St. Paul has quoted this verse of David as though he should say, Nay, the Gospel is published to such an extent, that what David affirms of the heavens is properly attributed to them who preach it. I understand this thus, considering that David, in Psalm xix., clearly speaks of the heavens. When speaking "*of their sound and of their words,*" he means those of the heavens.

Whilst by their "*words,*" he means the harmony and peculiar order which they keep, as God Himself has ordered it; and with all this, if there were any one who would fain say that St. Paul quotes this verse of David as a prophecy of what should come to pass at the time of the publication of the Gospel, I assuredly shall not contend with him, satisfying myself with the understanding that St. Paul pretends that no one can excuse himself by saying, I do not believe because I have not heard; provided that the expression, "*unto the ends of the world,*" be not rigorously held to the letter, but as a Hebraism, which says all the earth, when it but means a great part of it. And provided, too, this hearing now in question be not understood to be the same hearing as that of which he has spoken above, "*and hearing by the word of God;*" be-

cause this hearing is general, which concerns both good and bad, whilst that previously mentioned is peculiar to and concerns only those, who are inspired to hear: the one hearing is only with the ears of the body, whilst the other hearing is with those of the body and with those of the mind.

X. 19.—But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you (Deut. xxxii. 21).

It appears to be St. Paul's aim to prove by these words that the call of the heathen to the grace of the Gospel was no new thing to those who professed Judaism, since Moses, speaking in the person of God, had already prophesied it, saying to the Hebrew nation: You have provoked Me, and you have angered Me, by worshipping devils, and I, too, will provoke you, and I will anger you, by accepting as mine, a people who now, being alienated from Me, are not a people, and not knowing Me, are wholly without understanding. Now that in Gospel days these words are specifically fulfilled, the truth of this appears from personal experience, which shows us how greatly those who professed Judaism were indignant and angry at the call of the Gentiles to the grace of the Gospel. So much so, that even to those, who had accepted the Gospel, and to the Apostles themselves, it appeared to be most extraordinary that the Gentiles should be admitted to the grace of the Gospel. So that St. Paul thoroughly proves by this authority that the call of the Gentiles to the grace of the Gospel had been prophesied in the Law itself.

I apprehend that in saying, "*Did not Israel know?*" we are to understand the publication of the Gospel throughout the world, with the admission of the nations to participation in it.

The word "*first*" is understood of Moses in his relation to Isaiah, whom he names afterwards, so that he says that Moses spoke before Isaiah.

"*I will provoke*," is equivalent to I will make angry: He means, I will irritate you, I will madden you, and I will make you growl.

"*No people*," is equivalent to a people without understanding; and such they virtually are, who are aliens to God.

In saying, "*Hath not (Israel) known?*" he may be understood to mean Christianity, the preaching of the gospel; and understanding it thus, St. Paul's meaning will be, that the Jews could not excuse themselves by saying that they had no knowledge of the Gospel, since it is evident that both Moses and Isaiah had knowledge of it, and that forasmuch as they had it, so they wrote it.

If the words of Moses and Isaiah here could be referred to this reading, it would better satisfy me than that which I have given, because it is more connected with what precedes it; but, since it appears to me that it can hardly be referred to this, I adhere to my first exposition, which, although it appears to be disconnected, conforms more to the words of Moses and Isaiah, and, therefore, I shall adhere to it in what follows.

X. 20.—But Isaiah is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Precisely the same that St. Paul has proved by the authority of Moses, he now proceeds to prove by those words which God speaks by Isaiah, chapter lxxv. [1, 2] which are directly opposed to all that human wisdom comprehends, to what it understands, and to what it

teaches: it comprehends, understands, and teaches, that they who seek God find Him; and that they who ask after God come to know Him. Whilst here God says by Isaiah, that He allowed Himself to be found of those who sought not after Him, and that He allowed Himself to be known of those who did not set themselves to ask after Him, which virtually was accomplished in the call of the Gentiles to the grace of the gospel, what time God allowed Himself to be found of the Gentiles, who held no relations with Him, being at the time stupefied or rather befooled with their idols; and He allowed Himself to be seen and known of these same Gentiles, who retained nought of God in their memory. And I understand that God is always doing this very thing, calling unto Himself some of the many who neither seek Him nor remember Him, whilst rejecting many, who pretend to seek Him and to remember Him. Nay, the Son of God Himself, our Lord Jesus Christ, manifestly did this same thing, as reported by St. Matthew, chapter viii. (19-21). He rejected the man, who spontaneously offered himself as one who would fain seek and follow, whilst He called as His follower one, who not only did not spontaneously offer himself, but who feigned an excuse for not following Him. These things ought to be weighed by those, who, puffed up by their reason and by their fleshly wisdom, pretend to know everything, and pretend to give the reason for everything, not only of what is written with human (wisdom), prudence, which is, indeed, their province, but likewise of what is written by the Holy Spirit, in which they have no jurisdiction at all, and in which they are peculiarly like the blind, when they wish to give judgment in distinguishing colours.

When he says, "*is very bold*," he shows that it was boldness to prophesy of the call of the Gentiles, whilst among the Jews.

I understand the expression, "*I was found*," to be equivalent to I manifested myself; whilst the expression,

"*them that sought me not*," is equivalent, to them that asked not after me. So that it is but a repetition of the same sense.

X. 21.—But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

St. Paul, having stated what Isaiah says in favour of the Gentiles, proceeds to state what Isaiah himself says a little further on against the Jews, showing the paternal feelings that God had towards the people, and the perverse spirit that the people had towards God.

In saying, "*I have stretched forth my hands*," he means, I have been bountiful, whilst the mode of expression he uses is peculiar to Holy Scripture.

Whereupon I understand that God stretcheth forth His hands universally to all the nations upon earth, when with temporal blessings He gives them the fruits of the earth in great abundance; and I understand that God stretched forth His hands to the Jewish nation in a peculiar manner, when He gave them things out of the course of nature, as water out of the rock, as the manna, and as the quails, &c., and when He miraculously favoured them with wondrous signs in heaven and on earth. I likewise understand that God stretches forth His hands in a peculiar manner to a Christian nation, when He, either through Himself or through the agency of an individual, or of divers persons, members of the same nation, gives it abundance of spiritual gifts, increasing its faith by its knowledge of Himself, and by the knowledge of Christ; and by increasing its love through the union that there is between it and God, whereby man comes to be all love and charity, just as God is all love and charity. Whilst forasmuch as this stretching forth of the hands is wholly inward, and is experienced within the soul, the gifts being inward too,

and that they make themselves to be felt, it comes to pass that a Christian nation is never incredulous, doubting as to God's promises, "*neither is it rebellious:*" opposing itself to the will of God; nay, it is ever faithful and obedient, believing in God's promises and reliant upon them, and obedient in everything that it knows to be the will of God.

They, who are not thus faithful and thus obedient to God, or who do not desire and strive to be so, they, not being Christ's, are not a Christian people, however much they may pride themselves upon being so, and persuade themselves that they are so.

And here I will add this, that just as when some of us men stretch forth our hands unto other men, by being liberal unto them, and aim thereby to attract them to follow us, and to love us: so likewise when God stretches forth His hands unto us, we ought to consider that He aims thereby to attract us unto Himself, in order that we may follow Him, that we may serve Him, that we may adore Him, and that we may love Him. They who do not consider this, when God stretches forth His hands unto them, are unbelieving, are infidels, are ungodly, and wholly blind.

CHAPTER XI.

XI. 1.—I say then, Hath God cast away His people? No; no. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people whom He had foreknown.

Some one might have gathered from what St. Paul has stated in the former chapter, that God had cast away the Jewish nation and had elected the Gentiles. Now desirous of explaining himself on this point, he addresses to himself the question, saying, "*Has God peradventure,*" &c. Where by His people, he means the Jews. And he answers himself, that God had not wholly cast them away, and he proves it, by saying, "For I also am," &c., as though he should say, Since God has not cast me away, who am an Israelite, of the seed of Abraham, and of the tribe of Benjamin, it is clear that He has not rejected His people.

By what he adds, "*God hath not cast away His people whom He had foreknown,*" I think him by His people to mean not the Jews, as previously indicated, but Jews and Gentiles, whom, in His divine providence, He had known, that they should be His people. So that it is all one as though he should say, Those whom God hath cast away, although they bore the name of people of God, were not the people of God; for God hath not cast away those, who are truly the people of God, predestined to life eternal.

He who prefers to understand by "*His people*" in both clauses, the Jewish people, may do so. In that case, the expression "*This people whom He had foreknown,*" will be

understood of that with whom God held peculiar relations, whom He recognised as His people, the people recognising Him as their God.

XI. 2, 3.—Wot ye not what the Scripture saith of Elijah? how he pleadeth with God against Israel, saying, Lord, they have killed thy prophets, and they have digged down thine altars; and I am left alone, and they seek my life.” [1 Kings xix. 10-18].

St. Paul means that just as in the time of Elijah, Elijah deceived himself in believing that he alone remained of all the Jewish nation, that had neither committed idolatry like the rest of the people, nor had been put to death like the rest of the prophets; so too, that at that time, St. Paul would deceive himself, if he thought that he alone had received the grace of the gospel, all the rest remaining in their blindness; and that likewise any other person would deceive himself were he to think so.

His reason for saying this appears to be, because he had alleged that he had not been rejected of God, in order to prove that God had not rejected His people. Whilst some one might say, I know it does not follow, because God hath not cast thee away that He hath not cast away His people, since it is very possible that He may not have cast thee away, and yet that He may have cast away His people.

In saying, after the manner of Holy Scripture, “*they seek my life*,” he means they plot how to take away my life.

XI. 4.—But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to Baal.

Where St. Paul's meaning is, that the same reply which God made to Elijah, in relation to the illusion under which he suffered, they might take for theirs, who deceived themselves, or who might deceive themselves, by believing that St. Paul alone, of the whole Jewish people, had been reserved for the gospel, or that at the least the reserved were but few in number, resting assured that just as God, in the days of Elijah, had reserved unto Himself seven thousand men, who had not committed idolatry, so likewise had God, in the days of St. Paul, reserved unto Himself an equal or greater number of men who had not fallen into the same blindness as the others.

Where I understand that it becomes every one, justified by God's justice executed upon Christ, to rest assured that God has in the world many just and holy persons, who believe as he does, and who are in the same position as himself, although he neither knows them nor sees them; preserving himself from the error into which some fall, in saying, that there are now-a-days no just or holy persons upon earth, who do not see that they contradict themselves; on the one hand, they confess that faith will not be wanting to the Church, and that there is a Church; whilst on the other hand, they affirm that there are neither just nor holy persons on the earth, as though there could be faith, or as though there could be a Church, in the absence of saints, in the absence of the just: wherein I, giving greater credit to what they affirm than to what they confess, hold for certain that from the very fact of their not believing that there are saints or just persons upon earth, they neither believe that there is faith, nor that there is a Church upon earth, or else they do not know what faith is, or what constitutes a Church. He that believes, as he has to believe, that there is faith, and that there is a Church, believes also that there are just persons, and that there are saints, feeling the effects of justification and the effects of sanctification within himself.

In saying, "*I have reserved unto myself*," he means, that

there having been some, who had not committed idolatry, was assignable to no virtue in them, but to God's free grace; just as in the days of the gospel, they, who have accepted and do accept Christ, do so, from no virtue in themselves, but from the election of God.

"*Baal*" is the name of an idol, which the Jewish nation worshipped in the days of Elijah.

In saying, "*seven thousand*," I understand him to put a finite number for an infinite, a definite for an indefinite.

XI. 5, 6.—Even so then, at this present time also, there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

St. Paul understands precisely what we have stated, that just as in the days of Elijah, they, who had not committed idolatry, were reserved by the peculiar favour of God: so likewise in the days of the gospel, the Jews, who were unaffected by blindness, were reserved by the peculiar favour of God, who preserved them graciously and freely, without having the least regard to their personal merits. Understanding that had God had regard to man's merits, there would not have been a single Jew free from idolatry in the days of Elijah, nor would there have been a man free from blindness in the days of the gospel.

And taking occasion from the expression "*election of grace*," which is the same as though he should say by gracious election, he proceeds to infer, that since election is of grace, works are excluded, and so likewise are merits; since it is a fact that what is given on account of merit, neither can, nor ought to, be called grace, but reward: and forasmuch as this election is of grace, it evidently follows that it is not of merits.

St. Paul is ever demolishing man's works and merits, and he is ever exalting the election and grace of God. They, who neither experience election, nor experience grace, exalt man's works and merits. Whilst they, who experience grace and election, abase merits and works, and exalt election and grace; for this is always so, that men esteem and exalt, or they depreciate and abase, things, according to what they experience and attain to know of them.

And in that clause, "*but if it be of works,*" &c., I think there is an error in the text. I mean to say, either something is wanting, or something has been added: but it suffices that what St. Paul means by it be thoroughly understood, which is precisely what we have declared. Here what St. Paul felt in relation to grace and to works may be perfectly understood.

XI. 7.—What then? Israel hath not obtained that which he sought for; but the election hath obtained it, and the rest have been blinded.

St. Paul asks himself the question, saying, "*What then?*" as though he should say, Then, what do you mean by this? what is your design in these words? And he answers himself, by saying, "*that which Israel sought,*" as though he should say, I mean that Israel has not obtained what he sought: he sought justification before God and has not obtained it, whilst "*the election*" has obtained it; that is to say, those of the Jewish nation, who were elected of God to life eternal, for these have been admitted to the grace of the gospel, by which they have obtained the justification which all the people of Israel sought, whilst the rest remained in blindness. Where it is forcible to say "*Israel,*" for it is the name upon which the Jews most prided themselves. And it is forcible to say "*election,*" for it excludes all vicious recurrence to merits: and it is

worthy of consideration that he does not say that the rest of the people blinded themselves, but that they were blinded: meaning that just as the election of the chosen was God's gift through favour, so the blindness of the blinded was likewise God's rigorous chastisement. And just as the glory of God is illustrated in the favour of the former and in the chastisement of the latter, so likewise the favour shown to the one and the chastisement visited upon the other, redound to the edification of those who love God, who alone recognise God's mercy in both.

XI. 8.—According as it is written, God hath given them the spirit of bitterness, eyes that they should not see, and ears that they should not hear: unto this day.

St. Paul means that the blindness with which the non-elect of the people of Israel were blinded corresponded with the blindness of which Isaiah speaks, chapter vi. 9, 10, with which the Israelites of his time were blinded; and that which has been said upon the first chapter of this epistle, that God chastises some sins by others, is rendered perfectly intelligible by these very words of Isaiah. Whilst it is, moreover, to be understood that the design that God has in chastisement, is, that the chastised, by heaping sins upon sins, and depravity upon depravity, should augment and accumulate upon themselves greater and more terrible condemnation.

A "*spirit of bitterness*," is the same as an unquiet, discontented and restless one, which is found in those, who have an evil and corrupt conscience.

In saying "*eyes that they should not see*," he means that God has deprived them of the use of their senses, both internal and external, in order that they should not find out the way of salvation, and that thus they should not be saved. So that what has been stated above is correct,

that the blindness of the blind is as much the work of God as is the election of the elect.

XI. 9, 10.—And David saith, Their table hath been made a snare, and a trap, and a stumbling-block, and a recompense unto them: Let their eyes be darkened, that they may not see, and let their back alway be bowed down. Psl. lxxix.

I, moreover, think that St. Paul means by these words, that these maledictions, with which David cursed the ungodly of his day, had fallen upon the Israelitish nation in general.

David, in this place, understands by "*the table*," everything that God gives man to sustain life. And I understand these things then to be to men "*a snare, a trap, and a stumblingblock*," for all these terms are nearly identical, when men abuse them, offending God with them, and corrupting themselves: and so likewise, when men, without godliness, strive to attain them, considering how frequently it is seen that the wicked abound in them, whilst the godly suffer from want of them, they, stumbling at them, come to hold God as unjust, or to deny God's providence.

"*Let their eyes be darkened*," I understand has to be referred to the inward ones, those with which God is known. And this malediction is especially that which fell upon the Jewish nation in general, and falls too upon them, who pretend to justify themselves by their works: and I understand that it was only for this that St. Paul quoted these verses.

By the words "*and let their back be bowed down*," David meant that they are in hard and cruel slavery, ever bearing burdens on their backs.

As to the remainder, I remit myself to what I have said (in my Commentary) upon this Psalm, which is the lxxix.

XI. 11.—I say then, Have they stumbled, that they should fall? No; no: but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy.

St. Paul having dealt a heavy blow to the Jews in the foregoing, now proceeds to mitigate it, to some extent, by stating, that God's design in allowing the Jews to fall into blindness, was not to injure them, but to benefit the Gentiles, and to provoke the Jews to envy them. So that in saying "*have they stumbled?*" it is to be understood at Christ, in whom they were scandalised at His abjectness, humility, and poverty. And in saying "*that they should fall,*" it is to be understood, solely in order to fall. And that in saying "*for to provoke them to jealousy,*" it is to be understood, in order to irritate the Jews, and to move them to envy, by seeing that others enjoyed the blessing which had been promised them; agreeably with that which has been stated in the preceding chapter.

XI. 12.—Now, if their fall be the riches of the world, and their diminution the riches of the Gentiles, how much more their fulness?

Having stated that the Jews had fallen into blindness to benefit the Gentiles, he proceeds to console the Jews and to confirm the Gentiles, with these words, saying, since it is a fact that so great a blessing as the conversion of the Gentiles had been conferred on the world by the injury of the Jews, how much greater may well be hoped from their prosperity?

I have already stated that St. Paul, in saying "*fall,*" means into blindness.

By their "*diminution,*" he means declension from what

they were. They previously were the people of God, whilst they subsequently became the enemies of God.

By "*their fulness*," he means the calling and conversion of the Jews to the grace of the Gospel, which is understood to be here predicted by St. Paul, as what should come to pass, that in the last days, all the Jews, who shall then be found living, shall be converted to Christ. And St. Paul, whilst meaning that this calling shall be in the last days, means too, that the universal resurrection shall come to pass at the same time with it. And this is the greater blessing which, he says, will be conferred on the world by the prosperity of the Jews. In this present life no greater blessing can be conferred on man, than the justification which has been conferred upon him, by the injury of the Jews. And, therefore, it is perfectly intelligible that the greater blessing which St. Paul says has yet to be conferred upon men by the prosperity of the Jews, is resurrection and life eternal, which is a greater blessing than justification, since it is the recompense, or crown, of justification.

The secrets of God are superlatively great, and of them I hold these to be chiefest which St. Paul here touches on, when saying, that blindness came on the Jews that light and glory might come on the Gentiles: and that when light and glory come on the Jews, then the resurrection of the just will come to pass. I openly confess my ignorance herein, neither understanding the cause why the blindness of the Jews was necessary in order to enlighten the Gentiles, nor understanding the cause why the enlightenment of the Jews was necessary, in order (to bring on) the resurrection of the just, and the restoration and renovation of (all) things.

Since writing this, it appears to me as though I saw, at the period of the resurrection, something very similar to what I see at the period of the manifestation of the Gospel, that is, regeneration.

Just as the Gentiles have been admitted to the grace of

the Gospel out of pure mercy, so with the Jews, who shall then be found living, many shall be admitted to the grace of the resurrection, their eyes being opened to recognise the grace of the Gospel, and their hearts softened to receive it.

XI. 13, 14.—For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office; If by any means I may provoke to emulation them, who are my flesh, and may save some of them.

It appears that St. Paul, in addressing his words to the Gentiles, says to them, mark ye, all this that I say, is with the double design, first, of exalting my commission or administration of the Apostolate among the Gentiles, and then of so provoking the Jews to envy, that some of them may come to attain the salvation which the Gospel promises through Christ.

I understand him to call the Apostolate "*his ministry*" [τὴν διακονίαν], because an Apostle is nothing other than God's deputy or commissary, whom God sends to preach to men, remission of sins and reconciliation with God, which constitutes the Gospel itself, to declare it and to prepare men to receive it. They, who are not Apostles, are not God's ministers or deputies in the ministry here meant by St. Paul. In saying, "*my flesh*," he means those of my blood, the Jews.

XI. 15.—For if the casting off of them be the reconciling of the world, what shall the receiving of them be, but life from amongst the dead?

The sentiment is the same as that which he has just previously laid down, although the words vary; he means, that if it be a fact that the casting off of the Jews has

resulted in the reconciliation of all other nations with God, what can be expected from their being restored to a state of grace but the grace of the resurrection?

What he here calls "*being cast off*," he has previously called blindness and fall. And thus they, whom God casts off, not desiring to retain them as His own, come to be His.

To fall is peculiarly incident to the blind.

He says, "*the reconciling of the world*," because God, when He punished the sins of all the world in Christ, accepted all men into friendship. True, indeed, it is that none enjoy this friendship save them who believe.

In saying, "*the receiving of them*," he means their being admitted to reconciliation through Christ.

In saying "*life from amongst the dead*," he means resurrection and the life eternal.

XI. 16.—For if the first-fruit be holy, the lump is also holy.

It appears that he wishes to confirm by these words, what he has stated, that the Jews shall, in the last days, be restored to favour. Where I understand that St. Paul considers the Jews, who then were Christians, to have been members of Christ, and all the rest of the Jewish people as a great mass, from which a small part is taken; and he means that, if a small part of the mass be good, that the whole lump shall be so: meaning that, if the small part which was taken from the Jewish people, as were the Apostles and the other converts from Judaism, were holy, as, indeed, they were, so the whole mass, all the rest of the people would come to be so, but in their time. And this was no small consolation for the Jews, for in those days it was thought that the day of judgment was at hand.

So that by "*the lump*," St. Paul will understand the

number of Jews which shall be converted in the last days.

XI. 16.—And if the root be holy, so are the branches.

He confirms what he has stated, but with another comparison, meaning, that just as when the root of the tree is good, the branches of the tree are good: so likewise, since the root of the Jewish people which was Christ, was good, for all the design of the Law and of the Prophets centered in Christ, so likewise the branches, which are the Jews, will be good, who will at last accept Christ.

XI. 17, 18.—And if some of the branches have been broken off, and thou, being a wild olive-tree, hast been grafted in among them, and with them partakest of the root and of the fatness of the olive-tree, boast not against the branches. But if thou wilt boast, bear in mind, that thou bearest not the root, but the root thee.

It appears that St. Paul's imagination depicted two trees with branches, and a husbandman. It appears that he associates with the one tree all the descendants of Adam generally, and he calls this tree the wild olive-tree, and he understands, that because Adam is the root of this tree, the branches are like Adam, most vicious. It appears that he associates with the other tree, all the members of Christ, and he calls this the olive-tree: and he understands that, because Christ is the root of this tree, its branches are holy and righteous, just as He is most holy and most righteous.

But I understand that God, acting as a husbandman by these two trees, cuts off branches from the wild olive-tree and grafts them into the olive-tree: He cuts them off from Adam and unites them to Christ, cutting off also

those branches from Christ which He does not will should be in Him.

Where St. Paul might be understood to say, I have added nothing of my own, but in being dissevered from Adam and grafted into Christ, who adds what is His, I am like a branch that has been cut off a wild olive, and that has been grafted into an olive-tree: that is, just as the branch contributes nothing of its own, so neither do I contribute anything of my own; and that just as the branch allows itself to be cut off, without making resistance, and allows itself to be grafted, so have I allowed myself to be cut off and to be grafted, without making any resistance.

Thus, what the man, that has been dissevered from Adam and that has been grafted into Christ, contributes of his own, consists in his contributing nothing; and I understand that the man in contributing nothing contributes all that he can, for he contributes the resistance that he makes to self in contributing nothing, so inclined is he to contribute something.

And hence it may be gathered, that according to St. Paul, man's free-will neither helps him to accept the grace of the gospel, nor do works help for justification: for it is God's election, that helps a man to accept the grace of the gospel, and it is true faith that helps for justification.

And it seems that there are two modes open to free-will, in which it may exert itself. *The one* is general for all men, for in rightly employing their free-will, they may live justly, so far as external justice is concerned, and in badly employing it, they may live unjustly, so far as external justice is concerned. *The other* is peculiar to the regenerate, to those renewed by the Holy Spirit, for, in rightly employing their free-will, they may increasingly develop themselves in faith, and increasingly develop themselves in love, and also be constant and firm in the hope of the life eternal, retaining to themselves the favour of the Holy Spirit. And they may likewise de-

velop themselves in mortification as also in vivification : whilst employing it badly, they may be remiss and heedless in all these things, and although they may not go so far as to lose them, they may come to decline in them. I understand this thus, and I understand that, amongst the other things in which the regenerate are restored and renewed, is the exercise of free-will, and I understand that it is to these regenerated ones that the exhortations and admonitions which are found in Holy Scripture do peculiarly belong.

I understand that the regenerated man then employs his free-will rightly, when he is mindful to fulfil his duty connected with regeneration in all and every thing. Whilst I understand that the man who neglects himself, employs his free-will badly. And whilst I hold it to be certain that the man, who occupies himself in searching out what he can accomplish with his free-will, strays very widely from his duty, I hold it to be a thing certain that every Christian should rest assured that all his goodness has to come from God, without his contributing anything of his own. And, on the other hand, he has to exercise himself in godliness and in obedience to God, with all his might and with every effort, just as though he had to obtain all his goodness through himself.

As to the exercise of godliness, I remit myself to *what I shall say on 1 Tim. iv. 8.*

Now reverting to St. Paul's words, I understand him, in reasoning with the Gentile, that he should not inflate himself with pride as against the Jew, to say, if it be so, that God, acting as a husbandman, has lopped the branches off the olive-tree, which is the synagogue, the root of which is Christ, in order to ingraft thee, having cut thee off the wild olive-tree, which is idolatry, the root of which is Adam ; mind it well, thou hast nothing whereof to boast or to be puffed up, despising the branches that have been lopped, since thou, to whatever good thou hast, didst contribute nothing thyself : and he says, moreover, if it shall

occur to thee at any time to give way to pride, or to boasting, against the branches lopped, remember that thou art of no use to the root into which thou art ingrafted, whilst the root is of use to thee. So that thy presumption would be no less when thou shouldst boast of being ingrafted into Christ than the presumption of the branch of the wild olive-tree when it should boast itself of its being grafted into the olive-tree.

St. Paul feels that man never boasts, save of those things which are peculiarly his own, or that a man persuades himself are such. Now it comes to pass that God's election, being a thing wherein the person elected, who inwardly feels his election, might boast himself the most, he, because he feels, in connection therewith, that he contributed nothing of his own, not only does not boast; but, on the contrary, the feeling of election humbles him, and abases him to such a degree, that I hold it to be certain that there are no persons in the world, who have less self-esteem, and who are more alien to all boasting, than are they, who feel themselves to be the called of God. Whence it may be gathered, that they who highly esteem themselves, who pride themselves upon, and boast themselves in, their works, are neither called nor chosen of God; since it is so, that the calling and election of God banish from the minds of the called and chosen every vicious habit of boasting and of self-esteem; and, so much the more, as the experience of the calling and of the election is greater.

XI. 19, 20.—Thou wilt say then, Branches have been broken off, that I might be grafted in. Well: because of unbelief they have been broken off; and thou standest by faith. Be not high-minded, but fear.

St. Paul appears to proceed skilfully to express his meaning by putting his words in the mouth of a Gentile,

in order not so much to offend those professing Judaism, and also to repress pride on the part of the Gentiles. And thus he makes the Gentile say what he might have said in his own person: I boast myself as against the Jews, for they have been cut off that I might be grafted in; God has put them in reprobation in order to elect me. St. Paul not only does not deny this to be so, but he affirms it, saying, "*Well*," admitted that "it actually is as thou sayest." And he adds: but observe that thou hast not wherein to glory even in this, but rather whereof to fear, since it is a fact that these have been cut off not on account of their vices or deceitful conduct, but for unbelief. Whilst thou hast been grafted in, not on account of thy good works, or thy personal virtues, but for faith: and faith being the gift of God it is clear that thou hast nought wherein to boast thyself because thou believest, neither hast thou cause to despise them because they do not believe, since their unbelief is the work of God as much as thy belief, in that it has pleased the Divine Majesty not to give them faith, whilst it has pleased Him to give it to thee, having neither respect of persons in thee, nor having respect of persons in them; for had there been such He would have treated you equally, since you were equally ungodly, and bad, and vicious.

Here it is worthy of consideration, and of very serious consideration, that just as St. Paul does not say by his faith, but by faith, so neither does he say by their unbelief, but by unbelief, feeling, as may be collected, that both the one and the other were by God's hand and by God's will.

And here again I desire to comprehend how St. Paul understood that God cut off the Jews to graft in the Gentiles. But in reality, the best device and the plainest and safest way that man can take in these things, reserved for those who have the Holy Spirit, is to confess his ignorance, to take what is given, and to wait for more without being

prompted by curiosity to seek it in sacred books, how much less in the books of man.

The reason why St. Paul tells the Gentile that he should fear he lays down himself, saying—

XI. 21.—For if God spared not the natural branches, take heed lest He also spare not thee.

As though he should say, should it ever vainly occur to thy mind to be puffed up against unbelievers, turn round upon thyself, and think that what has happened to them may happen to thee: they have been cut off, and thou likewise mightest be cut off.

I do not here understand St. Paul to mean that the Christian should live in fear of being severed from Christ, for had such been his desire he would be in self-contradiction, for he in many places requires the Christian to be assured of his salvation, and he has stated in the viiiith chapter of this Epistle, that he is persuaded that all created things will be unable to separate the Christian from God or from Christ. But I understand him to mean, that what time he shall feel himself tempted to boast and to be puffed up, let him repress his boasting and pride, by considering that that might come upon him which has happened to the Jews. And even with all this I still adhere to it, that the love which springs from faith banishes all these fears from the minds of those who believe and love, although they abide in the imperfect Christian to the extent that the affection of boasting and of pride survives in him: with the death of these affections the fear dies too, which is the medicine against pride in those who have not yet attained to know that they contributed nothing of their own in their election, for these are they who are tempted with pride. So that fear attaches to those who do not yet thoroughly feel their election, and to those whose affections and lusts are still vigorous.

St. Paul calls the Jews "*the natural branches*," because

they were born in the synagogue, which is the olive, whose root, as I have said, is Christ.

XI. 22.—Behold therefore the goodness and severity of God: on them who fell, severity; but towards thee, goodness, if thou continue in His goodness.

St. Paul perseveres in suggesting fears to the Gentile, in order that he should not inflate himself with pride against the Jew, in seeing him cast off and cut off from the olive, and in seeing himself favoured and grafted into the olive, and he gives him counsel, really prompted by the Holy Spirit.

By saying that in the disgrace of the Jews he should only consider the severity and rigour with which God has treated them, and that in the favour which he enjoyed, he should only consider the goodness of God: it is therefore certain, that he, who shall thus consider, will not be inflated with pride against his neighbours, when he sees them without God and without Christ, nay, he will be grieved for them, and will have compassion on them; neither will he boast when he finds himself in communion with God and with Christ; nay, he will humble himself.

Here I understand that they who are insolent to unbelievers and infidels, and who are vain-glorious in themselves, do not consider the goodness and severity of God, but they do consider the wickedness of unbelievers and infidels, and they do consider their own virtue and goodness.

In saying, "*on them who fell*," he means on the Jews fallen into blindness, cut off from the olive-tree.

By that, "*if thou continue in His goodness*," I do not think him to mean, if thou shalt persevere in being good; but if God shall persevere in exercising goodness towards thee, and not the rigour which He exercises towards the

Jews, I understand this to be said as above [in verse 20], "*be not high minded but fear.*"

It is right to abase those who, through their imperfection, are insolent and vain-glorious, by keeping them terrified: whilst it is right to liberate those from fear who are free from insolence and vain-glory, by laying it down to them that they are to cleave to love, which of its own nature casts out fear. For as self-love is always full of fear, so likewise is fear peculiar to and combined with love of the world, whilst the love of God does not admit of the entertainment of any fear. He that fears has self-love, he that does not fear has the love of God: but I shall express myself better thus — a man entertains fear in proportion to his self-love, and the amount of his confidence is relative to the amount of the love of God that he possesses.

XI. 22, 23.—Otherwise thou also shalt be cut off and they shall be grafted in, if they abide not in unbelief.

As though he should say: I say, provided that thou remain in (His) goodness, meaning, that thou likewise mayest come to be cut off, as the Jews have been cut off, whilst they too may come to be grafted in, as thou hast been grafted in, were it God's will that they should not continue in infidelity; that it would be the same thing were he to say: be not thou elated, but note that their being cut off, and thy being grafted in, is the work of God's will, who may turn over the leaf, doing with thee what He has done with them, and doing with them what He has done with thee.

By the expression, "*if they abide not still in unbelief,*" it might be understood that St. Paul attributed something to man: although the sentence runs more smoothly, if this be understood in the sense in which all the foregoing has been understood.

XI. 23.—For God is able to graff them in again.

Having said, "*and they also shall be graffed in,*" and showing it to be easily done, he says that their being graffed in having to proceed from God, and God being able to do it, there is no reason to doubt but that they may be brought back to be ingrafted. Had it had to proceed from them one might doubt, but having to proceed from God there is no reason for doubt.

XI. 24.—For if thou hast been cut out of the olive tree, which is wild by nature, and hast been graffed contrary to nature into a good olive tree; how much more readily shall these which be the natural branches be graffed into their own olive tree?

Continuing to suggest fears to the insolent and vain-glorious Gentile, he proceeds to show how easy of accomplishment is what he had stated, and thus he goes on to say: if God has in power cut thee out of the wild olive-tree, of whose nature thou partakest, and has engrafted thee into the good olive-tree, of whose nature thou didst not partake, how much more readily shall he graff the Jews into the good olive-tree, of whose nature they do partake? And I have already stated that the olive-tree was of the same nature as the Jews, for they were born and bred in the synagogue, with the style and name of the people of God; as though I should say to a recent convert from Mahomet to Christ, upon seeing him elated with pride against those who, satisfied with holding Christ to be the Son of God, do not rely on the general pardon which He has published throughout the world, and who through their non-reliance are aliens to God and to Christ, and live like men of the world yielding themselves up to worldly ambition and glory, Look to it, brother, that thou be not elated with pride against these, since so it is, that God may with greater

facility bring back these to rely upon the general pardon that Christ has published ; since they already believe Him to be the Son of God, and that they should make their lives conform with their faith, than it was for Him to bring thee back that thou shouldest believe in the one and shouldest rely on the other.

Speaking of "*the olive-tree which is wild by nature*," he means, that of the nature of which thou partakeest.

And in saying "*contrary to nature*," he means, out of the course of nature ; and in saying "*according to nature*," he means, that they are the natural branches.

XI. 25, 26.—For I would, brethren, that ye should know this mystery, lest ye should be overweening in personal conceit,—that blindness in part is happened to Israel until the fulness of the Gentiles be come in, and thus that all Israel shall be saved.

With the same design of repressing the arrogant scorn with which the Gentiles treated the Jews, St. Paul proceeds here to unfold a mystery, or what is the same thing, a secret. It is this, that God has not sent blindness on the Jews, intending that they should persevere in it for ever, but with the intention of first collecting those of the Gentiles into the grace of the Gospel, whom He had predestinated, and afterwards of amalgamating them the one with the other ; where St. Paul possibly means that had all the Jews accepted the grace of the gospel, they would have appropriated it to themselves, and would not have communicated it to the Gentiles, not permitting them to enter into it, through the burden of the Law which the Jews sought to impose upon them. And that God, foreseeing this inconvenience, blinded the Jews for a term, in order that they should make room for the Gentiles ; and He has blinded them with the intention of opening their eyes in His own due time.

Should any one hereupon ask me, saying, And what will become of those who die in the meanwhile? I shall reply, Such is the fate that has befallen them.

I do not so fully acquiesce in this consideration as to remain satisfied with it, without desiring to understand St. Paul's view, that God, to admit the Gentiles, has blinded the Jews.

When he says "*overweening in personal conceit*," he means in their own estimation. And when he says "*in part*," he does not mean that the blindness was imperfect, or that some were blind and others not, but that they will be blind at one time, and that they will be free from blindness at another.

I understand St. Paul to call the whole body of the Gentiles, predestinated to life eternal, "*the fulness of the Gentiles*."

By the words "*all Israel*," it appears that he means all the Israelites who shall then, at that time, be found living; and it might be, that by "*all Israel*" he might understand all the true Israel, which depends on and is the child of the Promise—not the carnal, which glories in descending from Abraham, according to the flesh; but the spiritual, which is regenerated by the Holy Spirit; not that which is of works—that pretends to propitiate God by its own works—but that which is of faith, which worships the Father in spirit and in truth.

XI. 26, 27.—As it is written, There shall come out of Zion the Deliverer, and He shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins.

These words of Isaiah lix. 20, some Jews assign to their liberation from Babylon, with which they can agree but very badly, nay in reality they cannot be made to agree at all. Other Jews assign them to the coming of

the Messiah ; and because it appears to them the words do not as yet accommodate themselves to Christ, and because they do not take His second coming into consideration, they are unwilling to attribute them to Him. St. Paul, taught by the Holy Spirit, attributes them to Christ, not, however, to His first coming, but to His second ; and he confirms with them, what he has stated, that in the last days all Israel shall be saved.

Isaiah rightly styles Christ "*the Deliverer*," for He it is, who at His first coming delivers His people from their sins, paying their ransom for them. He delivers them from the tyranny of the Law, slaying the flesh of every one of them upon the cross with His own. He delivers them from the tyranny of the flesh itself by mortifying it for them. He delivers them from the tyranny of the devil by giving them His Holy Spirit. He delivers them from the tyranny of the world by leading them to love God ; whilst He Himself, at His second coming, will deliver them from the tyranny of death, raising them up to immortality and to life eternal.

That expression "*out of Zion*" is assignable to the circumstance that Christ began to preach in Jerusalem. There He died, and from thence issued forth the preaching of the Gospel throughout the world.

And by what he says here, "*and He shall turn away ungodliness from Jacob*," the Hebrew says, He shall sever (or divorce) Jacob from ungodliness or from iniquity ; and he calls infidelity ungodliness, because infidels are ungodly ; and it is the same as though he had said, And shall bring back all the Israelites to the faith of Christ.

By the words, "*for this is my covenant*," &c., I understand him to mean, that the token of the covenant would be remission of sins ; and so it is certain that until man finds peace in his conscience, whereby he experiences remission of sins, he never gives entire credit to the preaching of the Gospel ; but when he feels peace of conscience, recognising the remission of sins, he yields perfect belief to the preach-

ing of the gospel, wherein consists the covenant between God and man, which Jesus Christ our Lord hath ratified by shedding His blood.

In these words, which St. Paul quotes from Isaiah, he follows the Greek text rather than the Hebrew. I think him to have done so, because he wrote in Greek. That which stands in the Hebrew, and that which stands in the Greek, and that which St. Paul quotes, is nearly the same in meaning.

XI. 28.—As concerning the Gospel, they are enemies for your sake: but as touching the election they are beloved for the Fathers' sake.

St. Paul concludes at last from all that he has stated concerning the reprobation and the election of the Jews, that it being granted, that the Gospel has been and was the cause, that the Jews became the enemies of God, for that God so willed it in regard to the Gentiles; so likewise the election of God would be the cause that they shall come, at the time appointed, to be the friends of God, for that God will have it so, having regard to the Holy Fathers of the Jews, "*the Fathers according to the flesh.*" So that as the enmity is by the Gospel, so the amity shall be by election.

The preaching of the Gospel has been the cause of the unbelief of the Jews. Christ speaks to this effect by St. John (xv. 22), "*If I had not come and spoken unto them they had not had sin,*" meaning the sin of unbelief, which I understand to consist, in not believing the testimony which Christ published to the world of the gracious and free remission of sins, which God makes to all men, by executing on their behalf the rigour of His justice upon Christ Himself. I understand that they, who do not believe this, are infidels; and from this very circumstance I understand them to be the enemies of God, however broad and liberal they may be in their creed as to other things. And it is thus

that I understand the Jews, through the Gospel, to be the enemies of God. St. Paul understands the infidelity of the Jews to have been the will of God in order that they should make room for the Gentiles to accept the grace of the gospel.

I understand that "*the election of God*," will be the cause of the conversion, and thus of the friendship of the Jews with God, for God will have respect to those Holy Fathers whom at the beginning He elected and took for Himself.

Here I will add this, that St. Paul having stated in the foregoing that God does not hold them to be children of Abraham who are such by carnal generation, but those who are so by spiritual regeneration, I do not understand how it is that he says here, that God will, in the last days, have respect to the Jews for the sake of the Fathers.

I perfectly understand that it may be said, that St. Paul, in what has gone before, understood that God disregards generation in former times, and that he here understands that God will regard generation in the last times. So that the variation may consist in the times; but I do not know whether this will quiet a curious mind.

XI. 29.—For the gifts and calling of God are without repentance.

He confirms what He has said, that through the election of God the Jews are beloved for their Holy Fathers' sake, by saying that God never repents having given what He has given, nor of having called those whom He has called. And he means, that God having done those Holy Fathers so many favours, in conferring so many spiritual and bodily gifts upon them, and in having called them unto Himself, and in them those of their descendants whom He then saw good to call, He will neither forget nor repent of having conferred the gifts, nor of having made the call:

may, He will carry it out effectively, by ultimately calling the Jews, who shall then be found living. Here it is to be considered in what has been said above, that although this counsel appears to us not to have been very favourable to the Jews of those days, since this call neither concerned them, nor has it for years concerned their successors, it did not appear so in those times, in which it was held for certain that the day of judgment was very, very near at hand.

In saying "*without repentance*," he means, without its ever occurring to God to repent of His having given that which He has given. And I understand those words to be of the greatest satisfaction to persons, who inwardly feel some of God's spiritual gifts, and who have felt, and who do feel, God's calling ; for every such person consoles himself, and assures himself by them, saying : Since God has called me unto Himself, and since He has favoured me in conferring this and this upon me, there is no room to doubt, but that, not repenting Himself of what He has commenced, He will continue it, until He lands me in the life everlasting.

XI. 30, 31.—For as ye in times past have not believed God, yet have now obtained mercy through their unbelief : even so have these also now not believed, that, through your mercy, they also may obtain mercy.

This is likewise a confirmation of what he has stated of the conversion of the Jews, which I understand it to be St. Paul's design to certify, as well in order to animate the Jews, as to repress the insolence of imperfect Gentile Christians ; being unwilling that they should maltreat the Jews, looking upon them as cast off in infidelity and reprobate ; whilst desirous that they (the Gentiles) should respect them, considering that God was about to exercise mercy upon them also. And here I understand that they, who are

Christians, by God's calling and election, do not despise, nay, they have respect for them, who are not so, considering that God is able to do for those, what He has done for themselves ; whilst I also understand, that they who are Christians from opinion and from use and habit, despise those who are not so, considering they might be so if they wished it, just as they are so, because they wish to be so.

St. Paul means by these words, that just as the Gentiles had lived without God in unbelief prior to the publication of the grace of the Gospel, and that after its publication, they through the mercy of God believed and were faithful, because the Jews had been unbelieving and infidel ; so, too, the Jews, who then were unbelieving and infidel, in order that the Gentiles might enjoy the mercy of God as believers and faithful, they (the Jews) also would come in their time to enjoy the mercy of God as believers and faithful.

Here it is worthy of consideration, that St. Paul means that they, who believe and are faithful, do believe and become faithful, by the mercy of God—not by their efforts and their devices, not by their exercises, or by their deserts.

It is also worthy of consideration, that having stated that the unbelief of the Jews had been the cause of mercy to the Gentiles, when he speaks of the mercy which the Jews shall attain, he does not say that it shall be through the unbelief of the Gentiles.

In saying, "*through your mercy*," he means, through the mercy which God has exercised toward you, in calling you to the grace of the Gospel, which has wrought upon you to make you believe and be faithful, and consequently, to be godly, just, and holy. I understand St. Paul to call the free grace which God exercises upon men "*mercy*," meaning, that all He gives them, and that all He does for them, is out of compassion for them. He knows them to be weak and feeble, He knows them to be ungodly and corrupt,

even before they are born, and taking compassion upon whom He will, He takes away their ungodliness ; He pardons in them their corruption, and He disregards their weaknesses and foibles. He acts as physician to them, and does not reckon up against them that wherein they offend and sin.

XI. 32.—For God hath concluded them all in unbelief, that He might have mercy upon all.

St. Paul means by these words that God, purposing to exercise mercy as well on the Jews as on the Gentiles, has shut them all up together in unbelief. At His first coming Christ found the Gentiles in unbelief, and, by the preaching of the Gospel, they came to experience the mercy of God, which previously they had not experienced ; and at His second coming, Christ will raise the Jews up out of unbelief, who, prior to that, will always have lived in it : and thus they also will come to experience the mercy of God.

Thus, in saying "*all*," he may understand both the Jew and Gentile : unbelief will stand associated with both, and mercy will stand associated with both. And it appears to have been St. Paul's especial and main design in all that has been hitherto said, to state this, demonstrating that both equally partake in unbelief, and that they are equally partakers of mercy : one at one time, and the other at another.

Here "*hath shut up or concluded*," is very worthy of consideration, for it appears that St. Paul feels that the unbelief of the Jews was the work of God : and because this is peculiarly the point where human wisdom roars, kicks, blasphemes, and inwardly chafes, not finding the reason, why it can ever be, that unbelief should be the work of God, the thing being bad ; nor why it can ever be, that God being just should chastise the unbelief of men, He Himself having shut them up in it. The Apostle

cutting short the replies which might here be adduced, concludes the subject upon which he has spoken with the following exclamation.

In relation to which I understand this, that if the faith in the just be the work of God, and that that faith is recompensed to them by God, who gives it them, we ought not to marvel if the unbelief which is in the unjust be the work of God, and that God chastises them for the unbelief in which He shuts them up. St. Paul does not mean that the shutting up of all in unbelief is as much the work of God as is the exercise of mercy towards all, or the illumination of some, like the blinding of others. Because in order to exercise mercy and to illuminate, it is necessary to draw man out of his natural state. Whilst, in order to shut up in infidelity and blindness, it suffices that man be left in his natural state, which is that of a child of wrath, for he who is thus left always goes on of his own impulse, plunging down and down into unbelief and into blindness.

XI. 33.—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out.

Fitting exclamation, and comporting with the subject of which he has above spoken, from which it seems that St. Paul, being unable to extricate himself by the suggestions of science, wherein human wisdom exclusively finds all its replies, dexterously disengages himself as one confessing his ignorance, which all they, who reverentially engage in these arguments, very willingly confess; in which (arguments) it is impossible for human wisdom to find anything wherewith to pacify itself: nay, but so it is, the more it seeks to pacify itself, so much the more does it find wherewith to vex itself, and wherewith to scandalise itself. So that to put an end to this disorder, the most certain and the most proper expedient that

can be found, is this which St. Paul here took, in magnifying the providence of God, and in abasing all that savours of human wisdom.

I understand St. Paul to call the secrets of God's providence "*riches*;" and I understand him to speak of their "*depth*," in the sense, in which we say in common parlance, that a man is profound and deep, meaning that he is very wise, having much more than what he outwardly shows.

Together with the riches, St. Paul magnifies "*the wisdom and knowledge of God*," because both stand connected with God's providence: and God is no less admirable in the distribution of His riches, outward and inward, than in His riches; I mean to say, that consideration of the manner in which God allots and distributes His riches among men, begets as much admiration in man as does the consideration of the abundance of the riches. The men, who do not know the riches, are not struck with admiration of them: whilst these same persuading themselves that they understand the order (or method) observed in the distribution of the riches, are not struck with admiration of the wisdom and knowledge of God. Between which two things, wisdom and knowledge, I certainly shall not know how to mark the difference, so that my mind may rest satisfied that I have hit upon it.

In saying "*how unsearchable are God's judgments*," he means, that they are so mysterious that all the wisdom of all men is inadequate to apprehend them and to account for them.

I understand him to call the chastisements wherewith God chastises men, and the favours wherewith He favours them, "*His judgments*."

"*Unsearchable*" is the same as that which cannot be searched out: just as is "*past finding out*," the same as that which cannot be investigated.

And by "*God's ways*," he, employing Scriptural phraseology, means the purpose God has in His works, in shutting up some in unbelief, and in exercising mercy towards

others. And because this purpose is so hidden from human wisdom, that by how much the more it wearies itself in seeking to find it out, so much the more does it incapacitate itself for so doing, St. Paul says, that God's ways are "*past finding out*," since they cannot be found out in any way, unless God Himself in mercy show them and discover them : whence therefore pious persons are wont to exclaim in the spirit of that Psalm : *teach me, O Lord, Thy ways.*—Ps. xxv. 4.

XI. 34, 35.—For, who hath known the mind of the Lord ? or who hath been His counsellor ? Or who hath first given to Him, and it shall be recompensed unto Him again ?

As though he should say : I say this, meaning, that human ability is unequal to understand and to know the counsels of the Divine mind. And therefore there never shall be any one who may vaunt himself of having been able to search out the judgments of God, or of having found out His ways. And meaning also, that God does not stand in need of counsel, as do all men ; amongst whom there is no one so perfect as not to stand in need of counsel ; and therefore God never had a counsellor.

And I refer that expression "*or who hath first given to Him ?*" to the riches : and I understand him to say, God is in Himself infinitely rich, so much so that no man upon earth can vaunt himself and say : God hath given me this, because I gave Him that : and if there shall be any one who vaunts himself, such a one from the very fact of his vaunting himself, shows that he does not speak the truth. God is He, who gives us every blessing we have, and if we at any time give God anything, we give Him of His own, and not of ours ; but when we do give Him anything of our own, we give Him offences and sins.

Here it appears that the three things collocated in this

passage may be referred to the three other things collocated in the preceding passage. So that one may say, that because the knowledge of God is admirable, there is no one who knows the mind of God, that is to say, His mind and His will. And because the wisdom of God is admirable, He has no need of a counsellor, who should counsel Him how He has to rule that which He has created: and because the riches of God are infinite, no one will ever be able to vaunt himself of having given that to God, on account of which God was under obligation to give him aught. And thus a mode might be hit upon of establishing a difference between God's wisdom and His knowledge: that wisdom stands associated with resolution, and knowledge with execution.

XI. 36.—For of Him, and through Him, and in Him, are all things: to whom be glory for ever. Amen.

It seems that these three things may also be referred to the three collocated above, in saying that all things are "*of God*," for that He is infinitely rich; and that all things are "*through Him*," for that He in His wisdom distributes them to His creatures according to the need of each one of them; and that all things are "*in God*," for that He sustains them by His divine knowledge. So that in saying "*of Him*," one may understand that all things proceed from God, as we say that all rivers proceed from [or are derived from] the ocean: and this will concern creation. And that in saying "*through Him*," one may understand that creatures have to recognise God's hand in all they possess, as we say it is through the sun that we see light, and this will concern the providence of God. And that in saying "*in Him*," one may understand that He gives being and life to all the things that exist and live, He being in them and they being in Him, as we say that life is in all the members of the body and that they are all in it; and this will concern

the essence of God, who, through Himself, exists, and gives being and life to everything that exists and lives. And here I believe that true godliness consists in believing and in actually feeling that this is so, just as St. Paul states, that of God, through God, and in God, are all things, high and low, small and great.

Human wisdom, conceiving of God as a temporal prince, thinks that it damages God to attribute everything to Him, for it thinks that, in so doing, it attributes injustice to Him, since by attributing everything to Him, it has to attribute to Him the infidelity of those who do not believe, as well as the faith of those who do believe. Whilst St. Paul, knowing God, not by the conception of human wisdom, but by revelation of the Holy Spirit, does not hesitate to attribute everything to God, recognising, in the unbelief of those who do not believe, the chastisement of God's wrath, and recognising in the faith of those who do believe, the favour of God's mercy. They, who do not attribute everything to God rob Him of His providence; whilst they, who do attribute everything to Him, attribute providence to Him. In point of fact, it comes to this, that human wisdom, even in things human, grasps but little, whilst in divine things it grasps nothing.

St. Paul in saying "*to whom be glory*," means, that they, who know that all things are of God, through God, and in God, by that very supposition render glory to God; for in this knowledge the glory of God consists. They, who do not know this, do not render glory to God.

CHAPTER XII.

XII. 1.—I beseech you therefore, brethren, by the tender yearnings of God, that ye present your bodies a living sacrifice, holy, well pleasing unto God, which is your reasonable service.

St. Paul, having, in the eleven preceding chapters, told the Romans his opinion in relation to the differences that existed amongst them, and having finally, with a divine and vehement exclamation, shut the door against all replies from men, who seek, through human wisdom, to understand the secret counsels and judgments of God, wherein they resemble those, who, being wholly blind, desire to see the light of the sun with spectacles: and having stated in what manner all things proceed, and are, from God, through God, and in God: and it appearing to him that what had been said was fully sufficient for the regulation of the minds of Christians, he here begins to regulate their bodies, showing them how they ought to regulate themselves in outward things.

Human wisdom, when it wishes to teach, first regulates the outward, and then seeks to regulate the inward: it first clothes the body, and then it seeks to clothe the mind, but it never accomplishes its design. Whilst the Holy Spirit first regulates the inward, and then occupies Himself with the regulation of the outward: He first clothes the mind, and then occupies Himself with clothing the body; and He accomplishes His design, for the inward being regulated, the outward regulates itself easily, and so easily, that it regulates itself by itself.

Whence it may be gathered that outward regulation is an indication of inward regulation: and that they, who, striving to regulate the exterior, miss the mark, thereby testify concerning themselves that they are not regulated inwardly. I have stated this, in order that it may be understood that St. Paul, from this passage, begins to speak to those, who, being inwardly regulated, are heedless as to their regulation outwardly, whom he does not *command* as men of the world are wont to do, but whom he *entreats*, which is peculiar to evangelical meekness, telling them "*to present their bodies a living sacrifice,*" &c.

In saying "*by the mercies of God,*" he means, that they should yield themselves to his entreaty, considering the abundant mercies which they had of God's loving-kindness received from God Himself, and not those which they anticipate; as do men, who neither feel nor know ought inwardly of God's loving-kindness, who never stir to do anything without contemplating rewards, a thing most alien to Christians.

Where he says "*mercies,*" the Greek word [*οικτιρμων*] more properly means compassionate yearnings.

In saying "*that ye present your bodies,*" he means, by believing, you have already dedicated your minds to God, it remains that ye present your bodies likewise. And I understand that we then present our bodies to God, when we are ready and prepared to carry out that which the Holy Spirit shall inspire us, and shall move us, to do with all the members of our bodies: the tongue in preaching the Gospel, the feet in walking, and the hands in working, and so with all the others.

St. Paul calls this dedication of our bodies to God "*a living sacrifice,*" in contrast with the sacrifices under the Law, and with those of the Gentiles, which were with beasts slain. *The Christian sacrifice is that of the bodies of Christians, which are, as to outward appearance, living, but are, as to existence, dead; for that Christ having slain*

them on the Cross, they esteem themselves dead, and live as though dead. Here I understand, that just as it is a greater thing for a man to live as one dead in the present life than to yield himself wholly up to death: so likewise it is a greater thing for a man to extinguish ambition, living amongst the ambitious, and dealing with objects that suggest ambition, than to put up a barrier severing himself from ambitious men and objects suggesting ambition: nay, I think that the passion of ambition will never die wholly out in man, but when he kills it in (full fruition of) ambition itself. What I understand of ambition, I understand of all the other passions of the mind, and of all the other lusts of the body likewise.

St. Paul calls this sacrifice "*holy*," because this alone is acceptable unto God, and he therefore adds, "*well-pleasing to God*," meaning, that what is holy pleases God, and that what pleases God is holy. I have already said that Holy Scripture is wont to call everything holy that God adjudges and takes for Himself: in which signification the Christians, in the days of Paul, were called saints, on account of their vocation and election by God.

In saying "*your reasonable service*," I understand him to say, I beg of you to do this, that you make it your aim that the service which you have to render to God be not that of irrational animals, such as was that which you, every one of you, rendered in time past to the Law; but that it be that of your bodies, which are rational ones, being, as they are, endowed with a rational soul. So that this "*your reasonable service*" serve as exposition of every other. The Greek word [*λατρεία*] here rendered service signifies submissive compliance, or worship. I state this, in order that it may be understood that St. Paul includes in these words the Divine worship which it behoves the Christian to render to God, which is precisely what he says in the first chapter of this Epistle [in verse the ninth], "*In the spirit and in the gospel*." Where in saying "*I serve*," he employs the same word [*λατρεω*]

which he uses here, and it is also the same employed by Zachariah, Luke i. [75], "*In holiness and righteousness*," meaning that they are holy and righteous. And the Christian serves God in holiness, by doing what St. Paul here requires: and he serves God in righteousness, by keeping his mind regulated conformably with what St. Paul has stated in the previous chapters.

XII. 2.—And be not conformed to this world: but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and well pleasing, and perfect will of God.

St. Paul, in the prosecution of external regulation, beseeches us not to conform ourselves with this world; understanding by the world everything that is not God, and that is not according to the Holy Spirit, however holy and perfect it may be, it being that which is approved by human wisdom. And they, who conform themselves with this world, are not they who live viciously and licentiously, because these are censured by the world, but those, who approve by deeds and words of what the worldly-wise approve and hold to be good. Where I understand two things: *the one*, that human wisdom approves of those who live like others, whilst the Holy Spirit does not will that they should live like others; *the other*, that Christians, in conforming themselves in some things with this world, do not aim at personal conformity with the world, but to preserve the decorum of Christian holiness.

In saying, "*but be ye transformed by the renewing of your mind*," he means, do not content yourselves with mere nonconformity to this world, but, advancing further, seek to transform your bodies to a corresponding renovation with that of your minds: as though he should say, your minds are already renewed by Christian regeneration; it remains that you seek to have your bodies conformed with your minds, transforming them in everything, so that now

the members of your bodies may no longer exercise themselves in that, wherein they hitherto exercised themselves, but in that which shall be conformable to the duty of regeneration and the renewal of your minds. Men of the world transform their bodies—not indeed actually, but in appearance, as one might say—in the outward garb; and when they endeavour to transform themselves actually, they achieve nothing, because transformation of the body is vain when not based upon regeneration and renovation of mind, in which men have no part at all, but God only. Hence it is that St. John, i. 13, says, that *the being born of God proceeds not from blood, nor from the will of the flesh, nor from the will of man, but from God.*

And in saying, “*that ye may prove what is the will of God,*” he means, that they who are transformed by the renewing of the mind, prove the will of God; and the proof consists in experience, and not in knowledge. So that it is worthy of consideration that he does not say, in order that you may understand, nor in order that you may know, but in order that ye may prove.

And in saying, “*what is that good, &c.,*” I think him to mean, that for Christians to sacrifice their bodies is good in itself, that it is well pleasing to God, and that it is perfect. St. Paul is understood to allude to the names given to the sacrifices, because he had spoken of sacrifice, as if he should say, And you thus doing, as I have told you, will offer to God the sacrifice which they (who are under the law) call good, that which they call acceptable, and that which they call perfect, because it was of sound and perfect animals, without blemish. Others understand that these three words are to be referred to the will of God, implying that the will of God is good, and well pleasing, and perfect, all which may be borne out by the Greek text.

XII. 3.—For I, through the grace given unto me, say to every man that is among you, not to

think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.

I understand that almost all he will say from this place to the end of the epistle concerns the transformation of the body. I mean to say that almost throughout it, St. Paul's design is to tell how this transformation of the body should be ; and he first touches upon self-esteem, for although it seems to concern the mind, it concerns nothing but the body. I mean to say, what I here understand by the body, because the renovation of the mind does not properly consist in the passions, save so far as they concern what touches upon godliness, consisting properly in the renewal from ungodliness to godliness, from unrighteousness to righteousness. And I understand that St. Paul touches first upon self-esteem, because it is so united with, and so natural to, man, that it insinuates itself into all man's operations and exercises, and seeks if not the whole at least the greater part, for it is own sister to self-love ; it being so, that where there is self-love there is self-esteem, and the converse. St. Paul knowing this, and understanding how pernicious this self-esteem is to a Christian, seeks that every Christian shall banish it from himself, and that he embrace modesty, which is as united to the Christian as is charity.

In saying, "*through the grace given unto me,*" which is tantamount to, through the favour that God has done me, in making me a preacher of His gospel ; his meaning is, that it is neither through his sense, nor is it through human wisdom, but peculiarly through the Holy Spirit ; by which I understand, through the Holy Spirit which had been communicated unto me.

In saying "*that is among you,*" he means, that is holy, or that is a Christian like yourselves.

In saying, "*not to think of himself more highly than*

he ought," he means, that he should not be proud of himself, prizing himself upon his ability, his judgment, and his argumentative powers, in temporal matters, or in those affecting godliness, beyond what he ought to prize them, inclining more readily to modesty than to insolence. And because a Christian desirous of grappling with the subject might say, How much dost thou, Paul, require me to esteem myself? he replies, *The measure of the Christian's self-esteem ought to be the amount of faith that God has given him.* And in saying this, St. Paul manifestly shows it to be his design to utterly banish self-esteem. Since it is thus, that faith is the gift of God, he that would prize himself according to his faith, will not boast of self, or of aught wrought by self, but he will boast of God and what is wrought by God, and in such case that will not be self-esteem. There is another thing besides, that the effect of faith being to mortify in man everything of his own, and self-esteem being most peculiarly his own, it rightly follows, that he who shall esteem himself according to the measure of faith allotted to him, will esteem himself little or nothing.

In saying "*according as God hath dealt to every man,*" he means that faith is the gift of God; and he means, that God gives of this faith greater abundance to some than to others, according as it appears most expedient for those persons to whom He gives it.

In saying "*the measure,*" he means the part or portion. And by "*faith*" he means that wherewith man, giving credit to the preached gospel, accepts the righteousness of Christ, and thus is righteous, not in himself, nor through himself, but in Christ, and through Christ.

XII. 4, 5.—For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

As though St. Paul had said, You ought so much the more to banish self-esteem from amongst you, as it is a fact, that between you all who are saints, because you are Christians, members of Christ, there exists between you and Christ Himself, the same relation that there is between the members of a body and the head. So that there is no less folly upon the part of a Christian, who, esteeming himself, should despise another Christian, than there would be on the part of one member of a body which should despise another member of the same body. And because St. Paul fully treats this similitude in 1 Cor. xv., I also reserve to myself to treat it fully when I shall arrive there, if it shall please God that I arrive.

When saying "*in Christ*," he means that the head of this body is Christ; who is the head, not only for that He is the chief, as we say that the king is the head of the kingdom; but also, for that as virtue (energy) descends from the head of a man through all the man's members: so from Christ virtue descends through all who are His members. And I call virtue the death wherewith Christ slew the flesh of all those who are His members, and all the treasures of the Godhead which God laid up in Christ, which proceed from Christ to all who are His members, being incorporated by faith into Christ.

XII. 6-8.—Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

As though he were to say, and just as it is a fact, that we are all members of one and the same body, so also is it

a fact that we have not all one and the same gift from God: just as all the members of one and the same body have not one and the same office. The functions of the members of a body are different: and the gifts of God, which, by the grace of the gospel, are communicated to us, are likewise different.

In saying "*according to the grace*," it appears to me that his meaning is, that the gifts correspond with the grace: and I understand him to call the favour of God grace, by which, through the acceptance of the gospel, we are admitted to friendship with God.

In proceeding to enumerate the gifts, he places first, Prophecy, which, as is understood by the history of the Apostles and by St. Paul himself, consists of two things: *the one* is to tell the future, and *the other* to expound Holy Scripture, and as I understand peculiarly in those parts where there are Prophecies, which are understood by those persons who have the gift of Prophecy and not by others, however transcendant they may be, not only in sciences and in other branches of human learning, but in other gifts of God also.

And in saying that this gift of Prophecy was "*according to the proportion of faith*," he means, that the gift of Prophecy in him who possessed it, was greater or less, according as the proportion, the part or quantity of faith, possessed by him who prophesied, was greater or less.

By "*ministry*," I think him to mean the outward services which Christians rendered one another, amongst whom, it appears, there were some, who were, by the gift of God, endowed with great tact, and great grace in those services.

In saying "*ministering*," he means the gift was in knowing how to minister or serve well.

By "*teaching*," I think him to mean that there were, by the gift of God, some endowed with great tact in knowing how to teach those how to live like Christians who had, through the preaching of the Apostles, accepted the gospel;

these (teachers) were called Catechists, which signifies instructed persons: this gift is very necessary at all times.

Between "*teaching and exhortation*," I should not know how to distinguish. I indeed think, that had we seen in our days, as to this communication of gifts, what was seen in those days, we should have known wherein the difference consisted.

The "*giving*" [the distribution of alms] I understand to have consisted, in knowing how suitably to distribute amongst the needy, the alms which the wealthy gave for the community. And because simplicity is of great importance in the distribution of alms, St. Paul says "*with simplicity*," meaning, that by the gift of God, they who distributed evinced simplicity in the distribution, allowing themselves neither to be deceived, nor to be carried away by their own affections.

In saying, "*he that ruleth, with diligence*," he means, that the diligence was the gift of God, that wherewith the ruler ruled the others. It is difficult to divine wherein this rulership in those days properly consisted, for which this diligence was necessary.

By "*the man, who showeth mercy*," whom we ordinarily call the almoner, he means, the individual inclined to give alms, and who does give them.

And in saying "*with cheerfulness*," he means, that by the gift of God, the almoner gave alms with cheerfulness. Here I note two things: *the first*, St. Paul does not class the Apostolate among these gifts of God which he here sets down, and I think the reason to be, because the Apostolate was a very rare gift, it was not common to all, as were those other gifts. And *the second*, that God is so liberal, that He gives faith to those whom He calls, in order that they may enjoy justification, and that He gives them gifts, inward and outward, wherewith He confirms and strengthens them in their faith, whilst He inspires them with loving desires for the life eternal.

XII. 9-13.—Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another; Not slothful in business; fervent in spirit, seize opportunity; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality.

St. Paul, having set forth the gifts of God, wherein those who are members of Christ's body differ one from another, here sets forth those Christian exercises and that Christian spirit wherein they ought to resemble one another. In the first place, he insists that there be love, yet not that of the world, in which there is ever more dissimulation than truth, but like that of God, which is sincere and pure. By "*evil*," he understands all that is opposed to the duty incident to Christian piety, and by "*good*," he understands all that is conformable to and associated with it. By the expression "*preferring one another*," he understands that Christians are not to hold back until they are honoured by other Christians ere they show them honour, but that they ought to anticipate them by showing honour first. The word honour, in the Hebrew language, may be understood as succour or relief to the needy. By the expression "*not slothful in business*," he understands that they ought not to be slothful in affairs which demand solicitude and diligence. By the expression, "*fervent in spirit*," he understands that the minds of Christians ought to be fervent in spiritual things; and this fervour consists in their never being forgetful of God, nor of Christ, nor of evangelical obligation, nor of themselves, ever warmly maintaining this careful solicitude.

Where he says "*serving the time*," he might say turning opportunity to account, that is, that we should zealously avail ourselves of the circumstances offered us, in which

we may evince our piety and our justice, developing ourselves in the one and in the other: of which opportunities, the Christian ought never, to the best of his ability, ever to lose one, for the opportunity that has once been allowed to slip is tardily or never regained.

In the expression "*rejoicing in hope*," he means, that we ought to joy and rejoice in the hope of the fulfilment of that which is promised us. The expectation of fulfilment of man's promises is uncertain, and forasmuch as it is so, it causes affliction and sorrow. But the expectation of the fulfilment of God's promises is sure, and being so, it causes joy and rejoicing.

By the expression, "*patient in tribulation*," he understands that it is the Christian's duty to show himself firm and constant in afflictions, neither dejected nor weak, so that his mind is not to be disturbed by afflictions; but if they should disturb him, they are not to do so to the extent of inducing him to flee from them; for by enduring them his faith is increased, and thereby, consequently, both his righteousness and holiness are so likewise.

He "continues instant in prayer," who fixedly and steadily cherishes an inward desire to promote the glory of God, as also his neighbours' and his own, salvation. This sustained desire is the Christian's continuous prayer; who, as he ever desires, prays without ceasing; and persevering in desire, perseveres in prayer; and the mind's desire is that which God hears, as is said by the Psalmist in Psalm x. 17. They, who do not desire, do not pray. By this "*continuing instant in prayer*," it may be, that St. Paul understands that of which we read, as having been practised by the primitive Church, observing a certain method of prayer, in which they were engaged for a long while, and which was possibly a relic of Judaism. It appears from the gospel history that Christ sought privacy in prayer, and that He persevered in prayer.

Where St. Paul speaks of "*distributing to the necessities of saints*," he alludes to alms and to works of charity, done

to Christians, whom he calls saints ; for, if they are Christians, they are saints ; and, if they are not saints, they are not Christians. This is one of those passages in St. Paul from which it is to be gathered that the Christian has to exercise his charity, in the first place and principally, upon those who are Christians ; and amongst them, upon those, who, being more exalted Christians, are more exalted saints. *True it is, that to the Christian, who is regulated by the Spirit of God, there is no need to give him rules for the exercise of charity, for he has within himself the true and certain rule, which is the Holy Spirit. And I will say this, that the Christian, in his love towards a true Christian, and towards a man, who is either no Christian at all, or only a feigned one, ought to make the difference which a man makes, between his twin brother, and another brother, born before or after him. And I understand that as no one can feel the difference that there is between the love existing between twin brothers, and the love existing between other brothers, but the individual¹ who shall have had, or has, a twin brother, and a brother or brothers born before or after him ; so neither can they feel the difference which there is between the love of Christians amongst themselves, through the union which they have with Christ, and the love of other men ; but they only can do so, who are united with Christ, for they alone realise this difference, and by them alone is it felt.*

They, who were “*given to hospitality*” in the days of St. Paul, received under their roofs those poor Christians who fled from the persecution of men from one place to another ; and in such seasons this hospitality was much needed ; for persecutors were numerous, but the persecuted were still more so. The mere appellation of Christian then involved persecution ; now, indeed, that a man is not persecuted, because he styles himself a Christian—nay, but when that title is prized and esteemed, persecution no longer being public, the persecuted do not flee from

¹ Our author's twin brother was Alfonso, who, from early manhood to his death, in 1532, was Latin Secretary to Charles V.

place to place. There are, indeed, persecutors and persecuted, but not on account of a man's avowing himself a Christian, but on account of his leading a Christian life, of his following Christ, and of his "*walking even as He walked*," as St. John expresses himself [1 John iii. 6]; the persecution is not public but secret, private, and much more severe than that, above spoken of. Thus the persecuted, because they need no longer to flee persecution, do not need the hospitality formerly practised; but they do need to be helped and succoured in other ways.

XII. 13.—Bless them who persecute you: bless them, do not curse them.

By supplementing this to what has been said, it indeed appears that hospitality was exercised towards persecuted Christians, whom I understand St. Paul to beseech, that they should bless and not curse their persecutors; where the reduplication serves to persuade most forcibly. By "*not cursing*" is understood blessing, one opposite for the other.

XII. 15-17.—Laugh with them who laugh, weep with them who weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to those that are lowly. Be not self-presumptuous. Render to no man evil for evil.

All this, as has been said, concerns the transformation of the body, and is wholly comprised in one word: this is it, that the Christian keep a very strict account with himself in order that he do not divorce himself from his obligation to Christian piety, which leads him to [do] all this and even more than this; and because that in all this, being outward, there may be feigning, I do not think that its performance is any great indication of piety. I do

indeed think that when these things are accompanied with mortification of the affections and lusts, they are indications of Christian piety, and "*to laugh with them that laugh and to weep with them that weep,*" is then mortification, when he that laughs and he that weeps neither experiences excitement inwardly, nor demonstrates it outwardly. He that in laughing and in weeping experiences perturbatory excitement and manifests it, laughs and weeps with human emotion, but not with Christian emotion.

I understand that we Christians are "*of the same mind one toward another*" when we have the same regard for others that we have for ourselves; and this is a pitch which I think, none ever attain, save those, who, knowing God, know themselves.

By the words "*set not your mind on high things*" I think him to mean, do not prize the things which the world regards and esteems highly, but prize those which it despises and holds to be vile and base. And Christians show that they do mind high things, when, pretending piety, they exercise themselves in those things which are honourable in the eye of the world; for these occupations and these exercises are pernicious to the Christian, since they keep ambition alive in him. Whilst Christians show that they prize low things, —when, through piety, they exercise themselves in things which, according to the world, are vile and base. And these occupations and these exercises are profitable to the Christian, because, bringing shame and confusion in their train, they mortify him as to the world and as to himself.

From what he here says, "*set not your mind on high things,*" I should, according to strict Greek idiom, have to say, do not mind them overmuch; but I have not translated it thus for two reasons: *the one*, that it does not appear to me to harmonise with what follows—but condescend to humility; and *the other*, because in adding, "*be not self-presumptuous,*" it would seem that he says the same thing. I know well that ways might be found to satisfy both the

one and the other, understanding, be not puffed up with your own wisdom, but condescend to know simple and humble things; neither be self-presumptuous or ambitious, &c. Wherefore my translation and my commentary harmonise better with my views, although I do not hold the other reading to be bad.

XII. 17-19.—Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, *Vengeance is Mine, I will repay, saith the Lord.*

In saying, "*provide things honest*," &c., he means, so live, that men of the world may regard you as models of goodness and of rectitude.

In saying, "*if it be possible*," &c., he shows that it is very difficult, and almost impossible, for a Christian to live at peace with men of the world, and hence he says, "*if it be possible*," and he adds, "*as much as lieth in you*," meaning, let not peace be broken or destroyed by you. The difficulty that there is for the Christian to maintain peace with men consists in that, forasmuch as he is not of the world, the world detests him, and because it detests him, it seeks to maltreat him.

And by adding, "*avenge not yourselves*," it seems that he means to say, if men of the world shall break the peace with you, by persecuting you and by maltreating you, try you to reinstate it, by not avenging your injuries, but by giving place, so that your wrath may pass away; considering that the injury that is done to you is done to God, and that vengeance belongs to the person principally injured, and not to yourselves, who ought to be most alien from all vengeance.

From that passage, "*but rather give place unto wrath*," it

is readily gathered that the first impetus of wrath is not culpable in a man, because it is natural to him. But wrath is very culpable, when it becomes so deeply seated in the mind of man, that he is overcome by it.

Those words "*vengeance is Mine*," or, it is for Me to avenge, are spoken by Moses in the person of God. And in saying, "*I will repay*," I understand it, I will chastise them, as is meet, who shall injure you. The Hebrew, taken at the letter, says, from Me proceeds vengeance and requital (Deut. xxxii. 35).

XII. 20, 21.—Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

As though he should say: now since it is so, that it pertains to God to avenge and to requite or chastise, thou, who art a Christian, oughtest not only to lay aside vindictiveness of mind, which is most pernicious to Christian piety, but, proceeding further, thou oughtest to strive to do good to him who, as an enemy, does thee wrong.

I do not think that that "*for in so doing*," &c., is intended to animate the godly man, but to show the effect which the good works of the pious and good Christian produce upon the ungodly man, through no fault of the godly, but through the evil disposition of the ungodly. Here it is to be observed and borne in mind that if there should be any one, who should give his enemy victuals and drink in order to harden him the more, casting or heaping coals of fire on his head; in such case he will not exercise himself in a godly manner, but in an ungodly; for St. Paul does not pretend, that he, who gives his enemy to eat and to drink, should purpose his enemy's injury, but he says, that from the godly man's giving his enemy to eat and to drink, there proceeds greater condemnation for the ungodly man: and this greater condemnation he understands to be

involved in the expression, "*coals of fire.*" That the wicked man does harden himself, and that he depraves himself the more when the good man renders him good for evil, whereby the wicked acquires greater condemnation, I have seen this experimentally. Such is the depravity and corruption of the human mind in those who are unregenerated by the Holy Spirit, that everything is poison and venom to them.

I understand the man to allow himself "*to be overcome of evil*" when he avenges himself of the injury received, or that he strives to avenge himself, or that he desires it; whilst I understand a man then to "*overcome evil with good,*" when he aims to render good for evil. I have already stated that the pious Christian feels himself inwardly moved by the duty of Christian piety to all those things here laid down by St. Paul, and to many more than this, for that it restores and remoulds in him the image of God, wherein the first man, Adam, was created, and which has been seen expressed in the Son of God Himself, in our Lord Jesus Christ.

CHAPTER XIII.

XIII. 1, 2.—Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be, are ordained of God. Who-soever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves condemnation.

The perversity of the flesh which ever devotes itself to the worse, by converting Christian liberty, which is wholly spirit, into liberty of the flesh, amongst other things wherein it appears to have run riot, the chief one, in those early days when Christians were subject to princes, to governors, and to judges, who were not Christians, was indisposition to subject themselves to those who governed, pretending that, in being Christians, they were free from all subjection : whence sprang great inconveniences, and on which account the name of God and Christianity were blasphemed. St. Paul, desiring then to remedy this inconvenience, declares in this chapter that the Christian is obliged to obey those who rule the state, irrespective of their being, or not being, Christians, of their being vicious or virtuous, just or unjust, if only they be superior, and that since they are so, then are they so by God's will and ordinance.

By "*every soul*," he means every man.

In saying "*unto the higher powers*," he means princes, governors, and judges, who, in administering justice, have superiority and eminence above all other men : whilst the reason why every man ought to be subject to those who

administer justice, which is identical with power, is, he says, because there is no power that does not proceed from God, that is to say, because Princes and Judges are ordained by God, and that consequently it is the Christian's duty to live subject to God's ordinance. St. Paul means, that not only is it the will of God that he should govern who does govern, and that he should judge who does judge, but that it is properly God's ordinance, that he who governs should govern, and that he who judges should judge.

This same he confirms, by saying "*the powers that be, are ordained of God,*" meaning, that they who govern and who judge, govern and judge by God's ordinance. This he states, in order to proceed to say, that "*he who resists the power,*" meaning, that he, who will not be subject to those who govern and who judge, by that very fact "*resists God's ordinance.*"

And in saying "*they that resist,*" he means, that the name of Christian will not avail those who shall resist them that govern and that judge, in order to escape the condemnation due to resistance.

And I think, that by "*condemnation,*" he means that of God, upon those, who resist them that govern; and all this concerns those, who, as I have stated, in those days of Christian liberty, assumed license to sin.

XIII. 3, 4.—For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger, the executor of wrath upon him that doeth evil.

From this statement of his "*that rulers are not a terror*

to good works," &c., it is perfectly intelligible that the condemnation, of which he has spoken, is the judgment of God, eternal condemnation; as though St. Paul should say, I state that they will be condemned of God, meaning that the bad lives they lead suggest the reason why they fear their superiors: whilst they, who fear their superiors, from the lives they lead, prove thereby that they are not Christians, and not being such, they will justly be condemned.

In saying "*to good works but to the evil,*" he means, to those who live well and to those who live ill.

To say "*do that which is good,*" is tantamount to saying, live well.

In saying "*thou shalt have praise of the same,*" he means, it shall cause thee to be praised, for that whilst others are chastised for their evil courses, and that thou art not so, the power itself, or the judge himself, testifies that thou livest well.

In saying "*for he is the minister,*" &c., he means, that superiors, in chastising those who live badly, are ministers of God in relation to those who live well; in that they restrain the insolences of those who live badly, and for that even the good man at times avoids evil and applies himself to that which is good, fearing temporal punishment, which brings injury and disgrace in its train.

By that expression, "*for he beareth not the sword in vain,*" reference is made to the ancient practice, wherein princes, governors, and judges, were preceded by a man, who walked before them with a drawn sword, which was a mode of threatening and of intimidating delinquents.

In saying "*the executor of wrath,*" or the avenger of wrath, I think him to mean God's executioner or God's avenger, which excites wrath in those whom the execution or vengeance affects. It may likewise be understood that he is the executor or avenger of the wrath, which they who sin, provoke in God.

XIII. 5.—Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

He concludes that Christians must needs be subject to princes, governors, and judges, and this not only in consideration, of what he has said, that they are the executors of wrath, but likewise for conscience sake; for that the conscience of the disobedient person would be disquieted through disobedience, and would hold itself culpable on account of disobedience.

XIII. 6.—For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.

As though he should say, Since you are subject to worldly superiors, paying them tribute for wrath and for conscience sake, you ought for the same reason to be subject to them in all the other things which they shall, acting after a godly sort, command you, for the use and benefit of the state, of which they are ministers appointed by God Himself.

By "*tribute*," are to be understood all the other things which vassals pay to princes and rulers, such as excise, customs, imposts, tolls, and subsidies.

In saying, "*for this very thing*," he means, what he has said as to the chastisement of those, who live badly.

XIII. 7, 8.—Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man anything, save to love one another.

St. Paul, being unwilling that the Christian should avail himself of liberty or Christian immunity in matters

affecting either the body or temporals, but in matters affecting the mind and in spirituals, desires that the Christian should feel pleasure in being subject, as much as should be necessary, in this outward matter, and that he should take pleasure in paying that which as a man he is under obligation to pay to other men, whether it be tribute, whether it be custom, which is the same as impost or tax; whether it be fear to those who require, and who ought, according to the world, to be feared; or whether it be honour to those who require, and who ought, according to the world, to be honoured. All that St. Paul herein requires is this, that the Christian be so liberal as never to remain debtor to any one.

And in saying, "*but to love one another,*" he means that the Christian, in paying to all men upon earth everything that he owes them, of whatever sort or kind it may be, ought always to recognise himself a debtor upon the score of the love that he has to sustain for other Christians, understanding that however much he may love them, nevertheless he has to think, *for in truth it is so*, that he does not love them as much as he is bound to love them. And I understand the obligation from those words of Christ where He says [John xiii. 34, 35, and John xv. 12, 17], "*This is My commandment, that ye love one another as I have loved you.*" Whence it appears that it is the Christian's duty to love those who are Christians, as Christ has loved us, who has died for us, loving us more than Himself. So that what St. Paul here means, is, that the Christian should feel himself a debtor in the love that he ought to feel to those who are Christians, whilst he fails to love them even more than himself, postponing his interests, his comforts, and his gratifications to those of the Christian.

Whilst I call him a Christian, who is a true member of Christ, showing his Christianity by the mortification of the affections and lusts, which are after the world, and after the flesh, and by the quickening of all the affections

and lusts that are after God and after the Spirit; for such an one, as we have stated in Chapter VI., on Baptism, is buried with Christ in Christ's death.

XIII. 8-10.—For he that loveth his neighbour hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment it is comprehended in this, namely, Thou shalt love thy neighbour as thyself. Love to the neighbour worketh no ill: therefore love is the fulfilling of the Law.”

St. Paul, having told his Romans that they ought ever to feel debtors of the love that they reciprocally owe each other, proceeds to state the usefulness involved in this love, and he manifests it, by stating, that the man who loves fulfils the Law; meaning, that he who loves, fulfils everything that the Law requires of man, without contemplating the reason why the Law requires it, its fulfilment being annexed to the Law. And he hereby proves it, that the Law prohibits nothing save peculiarly those things which work injury to the neighbour. So that he who shall love his neighbour will do him no injury, and in not doing him injury, he will come to fulfil the Law.

In saying, “*Love to the neighbour worketh no ill,*” he means that the man who loves his neighbour does no wrong. And from this he deduces his conclusion, that love is the fulfilling of the Law, which is precisely what he has stated, that he, who loves, fulfils the Law. Wherein St. Paul shows clearly that the Christian fulfils the Law by loving—not regarding the Law, but love; and it likewise clearly appears, that by the Law, St. Paul means the Decalogue, commonly called the ten commandments.

XIII. 11.—And especially knowing the time, that it is now high time that we awake out of sleep; for now is our salvation nearer than when we believed.

He means to say, you ought to pay so much the more regard to this love, for that you are aware and know your time to be critical; it prompts you to lay aside from your minds all heedlessness and all forgetfulness, and thus to be vigilant and awake, since, as you see, now is our salvation nearer than it was in time past, when we began to believe.

When he says "*knowing the time*," he means recognising the opportunity.

And in saying "*that we awake out of sleep*," he means that we be vigilant and alert. So that by "*sleep*" may be understood heedlessness and forgetfulness of God and of Christian piety.

By "salvation," I think him to mean the glory of the resurrection, which the Apostles understood was so near that they thought to see it in their days. Whether it were, because they so desired it; whether it were, because it was the will of God that they should so think: nay, I understand it to be the gift of God, that man should think the final judgment and the resurrection of the just to be very near.

In saying "*when we believed*," he means, when accepting the grace of the gospel, we began to believe, that the final judgment together with the resurrection of the just are at hand.

And here it is to be observed that St. Paul, in speaking with Christians of the day of judgment, calls it salvation, because for them it is salvation and the end of all misery; whilst for the wicked, it is death consummated and eternal confusion.

XIII. 12-14.—The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

I understand St. Paul, proceeding in his admonition to live as is the duty of Christians, and to show in what manner the body has to be transformed, to correspond with the renewal of the mind, to say, that just as the sons of night, engaged in shameful and dishonest occupations, when they feel the night to be far advanced, and that the day is at hand, cease their nocturnal occupations, and apply themselves to those which are fitting for the day: so likewise Christians, who feel that the night of this present life is passing away, and that the day of the life eternal is drawing near, ought to cease from the occupations which peculiarly belong to the present life, and devote themselves to those, which peculiarly belong to the life eternal.

So that by "*night*," St. Paul may mean the present life, and by "*day*" the life eternal.

The occupations and the other works of the night, or of the darkness of the present life, he states, are banquets and drinking-bouts: whilst the occupations and the armour of the day, and of the light of the life eternal, he states, consist in a man's putting on Christ, and thus disregarding the suggestions of the flesh. And I understand, that a man puts on Christ, by recovering in himself that image and likeness of God which Adam lost. And I understand, that from a man's putting on Christ, it results, that he disregards the cravings of his flesh, as from the admission of sunlight into a dark chamber, it results, that the darkness rushes out of it. And here it is to be understood, that it concerns the Christian to live in this present life, not as men are wont to live in it, but as men will live in the life

eternal: living ever as cautiously, and with as strict a self-reckoning (in order that the day of the life eternal may find him clad with the livery, which they must wear, who have to enter upon it); just as they of the night are admonished and warned, who, seeing the dawn of day to be near, clothe and dress themselves as they ought to be clad for the day. I consider as the livery of the present life, that worn by Adam, after that he had sinned, and subsequently by all Adam's descendants. And I consider as the livery of the life eternal, that inwardly worn by Christ, before that He rose again from the dead, and subsequently by those who are members of Christ, considering piety, righteousness, and holiness in Him, and in them through Him. And in Christ Himself, after that He had risen, I consider the livery of the life eternal, inwardly and outwardly, considering the impassible and the immortal. So that man, in being clad with piety, righteousness, and holiness, has put on Christ, and has, to some extent, the livery of the life eternal, with which *as part* he enters into possession, in order to clothe himself with it *wholly* at the resurrection of the just, when we shall be like to Jesus Christ our Lord, and when we shall know Him even as we are known of Him, as says St. John.

CHAPTER XIV.

XIV. 1.—Moreover, receive him that is weak in the faith, but not to doubtful disputations.

St. Paul speaks in this Chapter of the way in which the strong in faith ought to bear themselves towards the weak in faith, and the weak in faith with the strong in faith.

They, who are well grounded in Christianity, certain and sure that God holds them to be pardoned, and admitted to His grace, feeling assurance through their calling, and through the blood, which they see, Christ has shed; they are the strong in faith.

Whilst they, who feel to hesitate as to this assurance, who partly believe and partly doubt, as to the general pardon which the gospel announces, when it brings to view the blood which Christ has shed; they are the weak in faith.

The strong show their strength, by not pretending to justification before God by any outward work: whilst the weak show their weakness, by pretending to justify themselves by their outward works; who say, that they accept the righteousness of Christ, whilst, on the other hand, they go about to justify themselves somehow or other, by instalments paid on account, as is commonly said.

Now then, St. Paul desires that the strong in faith take up and associate with him that is weak in faith; that they should not despise him, nor hold him estranged from Christ, nor unworthy of their converse, but that they should lovingly devote themselves to him, and this, in order to strengthen him in the faith; not entering upon contentious examinations with him, as to whether he do right or do ill in what he does, or in what he refrains from doing, but dex-

trously leading him from weakness to strength, treating him precisely as one convalescent from sickness. *Contentions are always useless; they are odious, and they are wholly alien to Christian minds.*

XIV. 2-4.—For one believeth that he may eat all things: another who is weak eateth herbs: let not him that eateth, despise him that eateth not: and let not him who eateth not, judge him that eateth, for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth: nay, he shall be holden up: for God is able to make him stand.

As though St. Paul had said: I say this, because I understand that amongst you, as also indeed throughout all the other churches, there are some, who, being strong in faith, know that of the things which God created there is not one which is prohibited to the Christian, and thus they eat of everything, making no difference between one dish and another. Whilst there are others, who, being weak in faith, have not this knowledge; and desirous not to go astray, they eat only fruits and vegetables. And because we ordinarily see that the strong man despises the weak, calling him superstitious, because he eats nothing but herbs: whilst the weak man judges the strong, calling him licentious, because he eats of everything: I tell you not to do so from henceforth, but let those of you who are strong in faith, take up with them who are weak, and do not despise them: whilst they who are weak in faith, are not to judge evil of those who are strong: nay, cherishing a favourable opinion of them, let them think that God has given them greater strength of faith, receiving them as His, and making them wholly His.

By "*herbs*," he means all manner of herbs, of fruits, and of vegetables.

By saying "*let him not despise and let him not judge*," he means, that it is incident to the strong in faith to despise the weak: and that it is incident to the weak to judge the strong.

In saying, "*for God hath received him*," he means, has made him wholly His, by giving him strength of faith.

Whilst in saying, "*Who art thou*," &c., he rebukes the hasty presumption of the weak in faith, wherewith he takes upon himself to judge, and to find fault with, the strength of faith of the person, who is strong in faith, condemning that in him, which he ought to prize, esteem, and imitate.

In saying, "*nay he shall be holden up*," he shows that he does not desire that the person weak in faith doubt of the constancy and stability of the strong in faith; as he might doubt that in eating of everything he should become licentious, and thus cease from godliness.

And in saying, "*for God is able*," &c., it seems to be his purpose to state, that if man's continuance and perseverance in Christian piety depended upon himself, there would be reason to doubt of his perseverance; but, in depending upon God, there is no reason for doubt but that he will continue and that he will persevere.

XIV. 5, 6.—One man esteemeth one day above another; another esteemeth every day alike: let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

St. Paul, having indicated one difference between the weak and the strong in faith as to eating and to not eating, here indicates another as to distinction of days.

The strong in faith makes no distinction between them, whilst the weak in faith does distinguish between them : just as the strong in faith eats of everything, whilst the weak eats nothing but herbs.

In relation to which, I do not know the reason why St. Paul here favours him that is infirm or weak in the faith, as regards the making distinction between dishes and days, this being a thing that involves superstition, when done at self-suggestion and by self-warranty, and that it is contrary to what St. Paul himself most constantly reproveth and condemns in other places. I indeed think that he does it, because weakness in the faith was rife among the converts from Judaism, of whom at that time there were at Rome probably but few, when compared with the numbers converted from among the Gentiles ; St. Paul desired to favour the few, in order that they should not be alienated by the many from Christian piety. I also believe another thing, that St. Paul is rigorous against the weakness in faith of the Galatians, because they were Gentile converts, who, at their conversion, had accepted the gospel in strong faith, whilst they had subsequently weakened themselves with false persuasions ; and that St. Paul favours the weakness in faith of the Romans, who were weak, because they were Jewish converts, and had come to the gospel with their weakness and with their infirmity, from which it was necessary for them to be delivered by degrees and with time.

Whence it is easily deduced, that weakness in faith is tolerable in him who has been superstitious, and who never has attained to be strong in faith ; whilst it is intolerable in him, who has never been superstitious, and who, having been strong in faith, grows weaker and weaker. So that that passage, "*Let every man be fully persuaded in his own mind,*" with the context, is to be understood, as I have said, in favour of those that were weak, never having been strong, and as was then said ; and not that the weak in faith be contented with his weakness,

neither aiming at, nor striving after, the strength of faith which is attained by assurance that the justice of God has been executed upon Christ.

In saying, "*to the Lord he doth regard it*," and in saying, "*to the Lord he doth eat it*," the Apostle means, to the glory of God he doth regard it, or, he doth draw a difference, and to the glory of God he doth eat it, even as St. Paul himself expounds it, by saying, "*for he giveth God thanks*." This does not affect either the distinctions as to food, or the distinctions as to days, which exist now-a-days amongst Christians, for these involve other considerations, in which the design or the intent with which they are done has to be taken into consideration.

XIV. 7, 8.—For no one of us liveth to himself, and no one dieth to himself; for whether we live, we live unto the LORD; and if we die, we die unto the LORD: whether we live therefore or die, we are the LORD'S.

As though he should say, therefore he that eateth, and he that eateth not, will render God thanks, for in death and in life we are Christ's. And being Christ's, we refer everything we do, to God; and since we refer everything to God, there is no reason why the weak in faith should judge the strong, nor why the strong should despise the weak.

By "LORD" he means Christ; and "*by death and by life*," I think him to mean our every engagement.

XIV. 9.—For to this end Christ hath died, and risen, and lives, that He should be LORD both of the dead and of the living.

Having stated that we Christians are Christ's in death and in life, he proceeds to say, that Christ by His death and by His resurrection, has attained this sovereignty over all men, that in death and in life they are His.

We, who are His members, are willingly His in death. For He, by His death, slew us, as hereinbefore repeatedly is stated; and we are His in life, for He, by His resurrection, has raised us again, and He, by His life, gives us life. So that we Christians, in death, are Christ's, for He died for us: and we are Christ's in life, for in His resurrection He rose again for us, and by His life He gives us life. And herein is the reason understood why St. Paul is wont to call Christ, LORD, and why we Christians call Him so likewise. They, who do not inwardly feel the effect of Christ's death, and the effect of Christ's resurrection and life, although they call Christ LORD, do not call Him as do Christians, nor do they call Him by the Holy Spirit, but by their own spirit: not by faith, but by opinion: not by experience, but by lore. And they, who are not members of Christ, do not recognise Christ as LORD, either in death or in life: but He does not on that account cease to be their LORD. Conformably with what St. Paul has stated in another place [Phil. ii. 9, 10], that God hath given Christ a name, which is above every name, that at His Name every knee should bow.

XIV. 10, 11.—But thou, why dost thou judge thy brother? or thou, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* Is. xlv. 23.

St. Paul, speaking with the feeble in faith, asks him, why he judges the strong in faith: and speaking with the strong in faith, he asks him, why he despises the weak in faith. And in order to persuade the weak in faith, that he should not judge, and the strong that he should not despise, he says, "*for we shall all stand,*" &c.: meaning, that since we, both weak and strong, have, whatever we

shall have been, to appear at the tribunal where Christ will be judge, let us not judge one another: and seeking to dissuade them wholly from judging, he cites the authority of Isaiah xlv. (23), to show, that it will be so, that we shall all stand and be ranged before Christ's tribunal.

That expression, "*as I live*," the oath which God employs in Holy Scripture when He wills that what He says shall be believed, has to be considered.

By "*bowing the knee*," he means submission, veneration, and reverence. And by "*confession*," he means the same: for they, who bow the knee to God, showing submission, veneration, and reverence, confess God to be holy, just, and good.

Whilst by saying "*every knee and every tongue*," it seems Isaiah means, that on the day of final judgment, just and unjust, godly and ungodly, shall kneel before God, and confess to God.

It is, however, to be understood, that the ungodly and unjust, in bowing the knee, and in confessing, will murmur and be sorely vexed: whilst the just and godly, in bowing the knee, and in confessing, will rejoice.

So that the ungodly and the unjust will recognise goodness, justice, and holiness in God, but to their greater ill: whilst the godly and the just will also recognise goodness, justice, and holiness in God, but to their greater bliss. To the former, because they will know it late; and to the latter, because they will be confirmed in what they knew before.

XIV. 12, 13.—So then every one of us shall give account of himself to God. Let us not therefore judge one another: but rather judge this, that no man put a stumbling-block, or an occasion to fall in his brother's way.

The purpose of all this is to lead Christians not to form rash judgments, but to remit judgment in everything to God.

In saying, "*but judge this*," he means, it will be better that you spend the time you devote to judging one another, in a personal effort not to give any Christian either cause of offence or of scandal, making him to stumble or fall; as happens when the strong in faith, exerting his strength, without consideration for the weak in faith, causes him to fall or to stumble, for that he either judges the work of the strong in faith rashly, or he is led to do that which the strong in faith does, whilst he neither approves of it, nor holds it in his mind to be lawful.

XIV. 14, 15.—I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself, but, to him that esteemeth anything to be unclean, to him it is unclean; but if thy brother be grieved with thy meat, now walkest thou not charitably.

Some one might say: what, Paul, and dost thou approve of making a distinction between different sorts of food? to which St. Paul replies, that he does not approve of it; nay, that as a true Christian, he holds it to be certain that no kind of food is prohibited to the Christian. And he says, moreover, that because there are meats which are prohibited to the Christian, who, being weak in faith, thinks that they are prohibited, he is of opinion that the man strong in faith ought not to use them in the presence of the man who is weak, who thinks that they are prohibited, in order not to scandalise him; since it is a fact, that he, who scandalises a Christian, being able to avoid scandalising him, offends against charity, nay, he shows that he is destitute of charity. Here some one might say, but why, Paul, shouldest thou have rebuked Peter at Antioch, when he, in order not to scandalise Jewish converts, broke off all intercourse with the Gentiles, knowing that those of the Jewish persuasion thought that that intercourse was prohibited? To this question I think that St. Paul might answer: I rebuked Peter, because he,

in order not to offend against charity towards the Jews, offended against faith towards the Gentiles, who, through Peter's dissimulation, either departed from the faith, or formed a false conception of it. And since Christian duty requires that greater respect be held for faith than for charity, I rebuked Peter's dissimulation. Hence it is to be gathered, that it is the Christian's duty to study not to scandalise another Christian in any manner; and that when the case shall arise, in which he compulsorily has to scandalise charity in some, or faith in others, he has to postpone scandal of charity, in order not to scandalise faith, seeing that the Christian's foundation is faith, and that the characteristic of faith is charity. Now, since he has ever to evince more regard to the foundation than to the characteristic, it indeed follows that it is right for the Christian to have greater regard to faith than to charity, whilst constantly attentive to hold both in respect.

Holy Scripture is wont to call everything that was prohibited by the Law unclean: so that unclean is the same as prohibited.

Here it appears to me that what St. Paul says is worthy of consideration, that the prohibition consists in the man's opinion, in order that persons look out well, both for themselves and others, so as not to come to hold false and distorted conceptions, so as to deceive themselves, and to deceive others, in things of so great importance.

In saying "*be grieved*," he means, be offended and scandalised.

XIV. 15-19.—Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of, for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and is approved of men. Let us therefore follow after the things

which make for peace, and things wherewith we may edify one another.

St. Paul proceeds to dissuade the strong in faith from the abuse of Christian liberty ; and the words "*for whom Christ died,*" are very expressive, meaning, Christ died for him, and dost thou, for thy satisfaction, for thy pleasure and gratification, wish to kill him ?

I understand the good of the strong in faith to be then evil spoken of, when they do that which is permitted to them, in the presence of those who do not hold it to be permitted, and give them reason to hold Christian liberty, which is the blessing of Christianity, to be carnal licentiousness.

In saying, "*for the Kingdom of God,*" I understand him to say:—you think to show that you are raised above the kingdom of the world, and that you have entered into the Kingdom of God, by eating of everything and by drinking of everything, whilst you deceive yourselves, for the Kingdom of God consists not in this, but *in righteousness* ; because they, who are therein, are righteous ; and *in peace*, because they, who are therein, enjoy peace in their consciences, and live in peace with God and with man ; and "*in joy,*" which the Holy Spirit works in their minds. So that you show yourselves to be in the Kingdom of God, not by eating and drinking of everything, but by showing that this righteousness, this peace, and this joy, are yours.

By "*the Kingdom of God,*" he means the rule of the Holy Spirit, for it is through God's ruling us by His Holy Spirit, that we begin to enter into His Kingdom. And I say that we begin to enter, meaning that we, in this present life, take possession of the Kingdom of God, and that in the life eternal we shall continue it, rising again glorious, impassible, and immortal.

And in saying, "*for he that in these things serveth Christ,*" St. Paul shows that what Christ requires of us is righteousness, peace, and joy, not in the flesh, but in the Spirit : and not in our own spirit, but in the Holy Spirit.

And he says that "*this service is acceptable to God*," He requiring of us that which Christ requires. And he says that it "*is approved of men*," meaning, that it is not of all, but of those who are in the Kingdom of God. Possibly he means that all men approve of righteousness, peace, and joy, as good in the man in whom they dwell, although some hardened ones amongst them persecute him and condemn him, not because they do not hold him to be good, but to get him out of their way, seeing that by his goodness, their malignity stands revealed.

That expression, "*let us therefore follow after the things which make for peace*," I understand to be addressed generally to all men, for it behoves the Christian to seek peaceful relations with all; whilst that "*and things where-with we may edify one another*," is particular and addressed solely to Christians as between themselves, even as St. Paul explains this same, saying, as between us. And everything that serves and helps to promote the mortification of all that savours of the flesh and of the world, and the quickening of all that is Spirit and that is God, concerns Christian edification. This is the aim that the Christian ought to have throughout life, as well in relation to himself, as to those, who, like himself, are Christians.

XIV. 20, 21.—For meat destroy not the work of God. All things indeed are clean, but evil for that man, who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

He reverts to dissuade from the exercise of Christian liberty in things that offend and scandalise. And speaking to the strong in faith, the Apostle tells him to be on his guard, lest he be the undoing of God's work through his mode of eating. And I understand that a person

would then be the undoing of God's work through his eating, when by his eating things that another would hold to be prohibited, he should alienate and estrange him from Christian piety, in which God built him up through His Holy Spirit.

By "*all things*," I understand him to say : though it be true that everything that has been created is pure and clean, and that there is no one of them prohibited to the Christian by divine ordinance, nevertheless it behoves the perfect Christian to take care not to scandalise any one by his eating. Afterwards, and in order the more to heighten this respect which ought to be entertained for the weak in faith, he states, that it is right for the Christian neither to eat meat at all, nor to drink wine, nor anything else that may scandalise another Christian. And I understand him to specify meat and wine, not for that the difference then consisted as to its being lawful or unlawful to eat meat, or not to eat it, to drink wine, or not to drink it; but as though he should say : if it be right neither to eat meat nor to drink wine, things so necessary as victuals for man, in order not to scandalise, how much more will it be so, not to eat or drink other things which are not so necessary ?

I have already stated that this does not attach to the distinctions made between kinds of food in our own times. Now I will state this, that I do not know whether it is convenient to hold such respect, in these times, in order not to scandalise the weak in faith, as St. Paul here desires should be entertained for him. I state this because the times are different, and things rest on other bases and other pretensions. And I likewise state it, because it occurs at times that we abstain from a thing, pretending to avoid scandal to a brother, whilst our aim is actually to save ourselves from shame and confusion. It is right to avoid scandalising a brother, but it is right, too, to recognise in the avoidance our own feelings, our own infirmity, and weakness.

In saying, "*are clean*," he means are permitted; clean is the opposite of common.

The words "*is made weak*" mean, he abandons or he desists from piety, or he walks laxly in it.

XIV. 22, 23.—Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that discriminates is condemned if he eat, because he eateth not of faith: for all that is not of faith is sin.

As though St. Paul had said to the man strong in faith: If thou hast so great strength of faith that thou thinkest, that there is nothing which it is prohibited to eat, which indeed is so, do not seek to manifest it by eating that which others hold to be prohibited, but be thou content to have it between thyself and God. And St. Paul, desiring to show that he who possessed this strength of faith had attained a good degree of perfection, saith, "*Happy is he that condemneth not himself*," &c., meaning, that he who approves of his being allowed to eat of everything, and who, in eating of everything, feels no inward repugnance upon the part of his conscience, such an one has attained a good degree in Christian piety, for he indeed mentally approves of what he bodily carries out.

He afterwards saith, "*he that discriminates*," &c., meaning, that just as he is happy who eats of everything without repugnance of conscience, so likewise he is unhappy, who eats of anything with repugnance of conscience. And he states the reason to be, because that he, in eating of everything, does not do so of faith. That is to say, that he stands upon opinion and his own caprice, and not upon an inward assurance based upon knowledge, derived from faith.

And in saying, "*all that is not of faith is sin*," he

means, that the man offends in everything that he does, in the exercise of Christian liberty, when that liberty of his is not based upon faith, but upon opinion; which would be tantamount to saying that a Christian in the time of St. Paul would have sinned by sitting down to eat of meat sacrificed to idols, when he should have objected to it; because he was not strong and firm in faith, that that meat had nothing more in it than other sorts of meat, but because he saw other Christians eat of it; for under such circumstances his eating would not have proceeded from faith, but from opinion. What I here state of meat sacrificed to idols, I state likewise of everything which the infirm and weak in faith, in the time of St. Paul, held to be prohibited; amongst whom, Christian faith not having yet wrought its effect, divers opinions prevailed—some deduced from heathenism and others from Judaism.

And here it may be considered that ceremonies and outward works, exercised by men as religion, always cause disagreements and dissensions, because they who practise them, always hold them to be godless and wicked who do not practise them; whilst they, who do not practise them, always scoff at them who do practise them: not, indeed, holding them to be godless and wicked, but they do hold them to be superstitious, and blind, and vain.

CHAPTER XV.

XV. 1-3.—We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Thus, let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself, nay, but as it is written, “*The reproaches of them that reproached Thee, have fallen on me.*” Ps. lxix. 9.

St. Paul, having in the preceding chapter almost taken the part of the infirm and weak in faith, proceeds now to state what is becoming in those, who are strong in faith, and constituting himself one of them, he favours their side.

In saying, “*the infirmities,*” he means the defects brought on them by their weakness in faith. And I understand, that the strong in faith then bear the defects of the weak, when they evince tact in suffering and in putting up with them, whereby the weak are gradually relieved of them, and go on to strengthen their faith; and this is peculiarly the office of the strong with the weak, and of the perfect with the imperfect.

By that expression, “*and not to please ourselves,*” he means that the perfect and strong in faith is not to seek his own gratifications, or his own interests.

And by adding, “*let every one of us,*” he means, that it behoves every one to seek to please, to gratify, and to content his neighbour—not indeed in everything, but in those things which are good, which are permitted, and which are honest; but even herein not in all, but in those which pertain to the edification of the mind; and I have already stated that *Christian edification con-*

sists in mortification and in vivification. St. Paul, being desirous that this be well impressed upon our minds—that we are to aim not at pleasing ourselves but to please our neighbours—adduces Christ's example; as though he had said, Should this appear strange to you, recollect that Christ, whose members you are, did not aim at pleasing Himself, nay, He aimed at pleasing us, taking our sins upon Himself, in order that God's justice, that which should have been executed upon us, should be executed upon Himself.

What he says, "*for even Christ pleased not Himself,*" well agrees with what Christ Himself manifested in the garden, when He sweated drops of blood (Matt. xxvi. 38, 39), and said, "*My soul is sorrowful even unto death,*" and likewise, "*Let this cup pass from Me.*"

In that expression, "*Nay, but as it is written,*" some word is wanting, although his meaning be perfectly intelligible. In quoting these words of David from Psalm lxix., he means, that what David said was accomplished in Christ, that the sins of those who sinned against God, fell upon Him, for He was punished for them all. Isaiah says much to this effect in many places in chapter liii., when prophesying concerning God's justice executed upon Christ. In relation to which, I understand that the words of David, and those of Isaiah, and what St. Paul understands in connection with Christ's having taken upon Himself all our rebellions, and misdeeds, and sins, are fully sufficient to confound the temerity of those, who occupy themselves in diminishing and in restricting the benefit of Christ, in order to increase and to amplify the merits of men, their efforts, and their works. The Holy Spirit, in David, in Isaiah, and in St. Paul, means, that Christ has fully paid for all our sins; whilst of them, with their human and carnal reasons, *some* would wish us to understand, that He has not paid but for certain sins, and *others*, that He has not paid save in a certain manner. Such is the pride and rash arrogance of men destitute of piety, Godless and Christless.

XV. 4.—For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might sustain ourselves in hope.

As though he had said, I have cited the authority of David, in order to prove to you that Christ pleased not Himself: understanding, that all that is written in Holy Scripture is written for our learning, for that we, reading what it states, do understand many things which we should not understand without it; whilst we understand others, which extricate us from divers doubts: and, moreover, that combining the consolation which many passages of Holy Scripture give us, with the endurance and with the patience wherewith we daily wait for the fulfilment of what has been promised us, we are upheld and sustained in hope, without abandoning our piety, which is through the knowledge of God, or of justification, which is through the knowledge of Christ. It may also possibly be St. Paul's meaning, that reading in Holy Scripture of the patience, as for instance of Job, with the consolation wherewith God finally comforted him, we maintain hope, and we come to feel assured, that God will act with us as He did with Job, and as He did with other pious and holy persons. This reading appears good, but I hold the former to be more reliable.

Here we understand from St. Paul that Old Testament Scripture is doctrine: and we have seen in chapter vi., that, according to him, the Gospel is not mere doctrine, but a form of doctrine that is not understood by knowledge, but by experience. Here also it is to be understood that the reading of Holy Scripture serves the Christian by a consolation which sustains his hope, assisting him, so that, without surrendering his faith, he awaits the fulfilment of what has been promised him.

XV. 5, 6.—Now the God of patience and of con-
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solation grant you to be likeminded one toward another, according to Christ Jesus, that ye may with one mouth glorify God, who is the Father of our Lord Jesus Christ.

Having spoken of patience and of consolation, he, in order that no one should think that they are things which every one may derive from Holy Scripture, says here, "*the God of patience*," &c., meaning, that the patience of the suffering individual comes from God, as does likewise the consolation, wherewith he is comforted.

And in saying "*that you be likeminded one toward another*," he means, that that which is prized, esteemed, and approved of by one, be prized, esteemed, and approved of by you all.

In saying "*according to Christ Jesus*," I think him to mean as members of Christ, as Christians.

I have already stated that just as Old Testament Scripture is wont to call God, the God of Abraham, of Isaac, and of Jacob: so likewise St. Paul, who is a minister of the New Testament, is wont to call God, the Father of our Lord Jesus Christ.

XV. 7.—Wherefore receive ye one another, as Christ also has received you, to the glory of God.

As though he had said, now since there has to be this conformity amongst you all, concurring both in will and in utterance, study to be devoted each to the other. That is to say, let each one of you devote himself to, and associate himself with, his brother, exercising that love and that charity with which Christ has received you, has devoted Himself to you, and has associated Himself with you, in order that glory to God should result therefrom.

So that "*receive ye*," is the same as "*devote yourselves and associate yourselves*." *I understand that Christ received us, every one of us, who are His members, from the*

very moment in which He was conceived in the womb of the most holy Virgin Mary, from which moment, I understand that, we are incorporated into Him; whence also His innocence, His righteousness, His piety, and His holiness are ours; as are also His life, His death, His resurrection, and glorification; wherein the glory of God is illustrated to the greatest extent in those, who inwardly feel this participation: and it results from their inward consciousness of it that they recognise it in others, who possess it. They, who are not inwardly conscious of it in themselves, do not recognise it in others.

XV. 8, 9.—Now I say, that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the Promises made unto the Fathers: and that the Gentiles might glorify God for His mercy.

Having stated, that Christ had received them to the glory of God, he proceeds to say, that He received the Jews, fulfilling what God had promised their Fathers, and that He accepted the Gentiles, exercising mercy towards them. So that the Jews could boast themselves that God had fulfilled unto them what He had promised their Fathers. Whilst the Gentiles might boast themselves of the mercy that God exercised towards them: and neither of them had whereof to boast themselves, in their own righteousness, or in their own merits.

In saying, “*minister of the Circumcision*,” he means, that Christ served the Jews, by acquiescing in the execution of the justice of God upon Himself.

He expounds what he says “*for the truth of God*,” by saying, “*to confirm the Promises made unto the Fathers*,” meaning, that Christ illustrated God’s truthfulness by fulfilling His Promises made unto the Holy Fathers, in His death and in His resurrection.

In saying “*that the Gentiles*,” I understand him to mean

that Christ served the Gentiles also, but not to prove God's truthfulness, as in the instance of the Jews, but in order, that inwardly feeling the mercy that God exercised towards them in giving them to Christ, they might glorify God.

Here I understand, that none glorify God as is meet, save they, who recognise the mercy of God, knowing, from the peace which they find in their own consciences, that God has punished in Christ what had to be punished in every one of them.

XV. 9-12.—As it is written,¹ *For this cause I will confess Thee among the Gentiles, and sing unto Thy name.* And again he saith,² *Rejoice, ye Gentiles, with His people.* And again,³ *Praise the Lord, all ye Gentiles, and laud Him, all ye people.* And again Isaiah saith, *There shall be the root of Jesse, and in Him, that shall rise to reign over the Gentiles, shall the Gentiles trust.* Is. xi. 1-10.

St. Paul avails himself of all these authoritative passages of Holy Scripture to prove that the call of the Gentiles to the grace of the Gospel had been prophesied. The authorities quoted from David are in themselves clear, whilst that from Isaiah, as it stands in the Hebrew text, is to the effect: that the Gentiles shall put their trust in Him, who, of the root of Jesse, should rise to be Monarch or Lord of the Gentiles. Now it being notorious that Christ is of the root of Jesse, being the son of David, and since it is experimentally seen, that the Gentiles, through their acceptance of the grace of the Gospel, confide in Christ, and await the fulfilment of the Promises of God in Christ, who is King over the people of God, it is clearly seen that Isaiah prophesied in these words of the benefit which the Gentiles should attain through Christ.

¹ Ps. xviii. 49.

² Deut. xxxii. 43.

³ Ps. cxvii. 1.

XV. 13.—Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.

Taking occasion from that passage "*in Him shall the Gentiles trust*," he entreats God that the confidence of the Romans may be great; that they may be very constant and very firm in confiding in, and hoping for, the fulfilment of God's Promises. He calls God the God of hope, ere he proceeds to say, "*that ye may abound in hope*."

And in saying, "*fill you with all joy and peace in believing*," I think him to mean, may God give you to participate largely in the joy and peace which is attained by believing. So that when he says, "*in believing*," he may mean that joy and that peace which they attain who believe.

And in saying, "*through the power of the Holy Spirit*," he may mean, that to abound in confidence must needs be through the work of the Holy Spirit, and it really is so, that great favour of the Holy Spirit is needed for man to be upheld in his confidence in, and in his expectation from, the Promises of God, without abandoning it.

XV. 14-16.—And I myself likewise am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering of the Gentiles may be acceptable, being sanctified by the Holy Spirit.

All this seems to be but, what is called, good breeding or the expression of courtesy, emanating from a very

modest spirit. St. Paul had spoken his mind to the Romans, and because some one might have said: "Who asked thee, Paul, for this counsel?" whilst another might have said: "We knew all this previously; thou hast told us nothing new;" he apologises for his freedom, by praising the spirit and the intelligence possessed by the Romans in things connected with the Gospel.

In that expression, "*putting you in mind*," the Greek word¹ signifies recalling to memory: and his meaning is, that he has told them all this, not in order to tell them something new, but to recall, to bring back, to their memory, what they previously knew.

The word "*ministering*" in this place, used as an equivalent for the Greek word,² signifies to minister in sacred and holy things. And such assuredly is the Gospel of God which St. Paul preached.

That word (*προσφορα*) "*the offering* of the Gentiles," may be referred, either to St. Paul's offering the Gentiles to God, or to these Gentiles offering themselves to God.

XV. 17-19.—I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God. For I assuredly should not dare to speak of any of those things, had Christ not wrought them by me, to make the Gentiles obedient, by word and deed, by mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about even unto Slavonia, I have fully preached the Gospel of Christ.

Having praised the Romans, he now proceeds to praise himself: nay, not himself, but the power of the Holy Spirit in him. In relation to which, I understand that the regenerated by the Holy Spirit, when praising and glorifying themselves, in connection with that which God works in them, and by them, after their regeneration,

¹ ἐπαναμνήσκων.

² λειτουργοντα.

attribute to themselves as much of that glorying, as the man, who, having been born blind, and who, by God's hand, recovers his sight, attributes to himself of that glorying, when he boasts himself and glories in having recovered his sight. They, who are destitute of Christian regeneration, being unable to glory in anything save in themselves, because they never got beyond self, certainly hold it to be impossible for a man, glorifying himself upon anything there may be in him, not to glory in self. That wherein St. Paul here glorified himself, is in having preached the Gospel of Christ from Jerusalem as far as Sclavonia.

That statement, "*for I assuredly should not dare to speak of any of those things,*" &c., he makes, in order that he may be believed in what he is about to state, as though he should say: indeed, you may believe me, for I should not dare tell what God has wrought by me, were it not that God had wrought it, by me.

And in saying "*by me,*" he means through me, as an instrument.

In saying "*to make the Gentiles obedient,*" he means, that what God had done by him was in order to bring the Gentiles unto obedience to the faith.

He says, "*word and deed,*" which is a Hebraism.

By "*words and deeds,*" he means, that what God had wrought by him, had been by words and by deeds, working signs and miracles, valid and puissant, wielding might derived from the Holy Spirit.

By what he here says, *πεπληρωμένοι*, rendered "*have fully published,*" the Greek word signifies crammed or filled full. And he actually means, fully published, as we say that a city is full of such and such a thing, meaning, that such and such a report has been everywhere spread throughout it.

XV. 20-22.—Yea, so have I striven to preach the Gospel, not where Christ has been named, in order

not to build upon another man's foundation : but as it is written, *They, to whom He has not been spoken of, shall see : and they, that have not heard, shall understand.* For which cause also I have been often hindered from coming to you.

That is to say, not only had he preached the Gospel throughout all those regions, but it had been his purpose in his preaching, not to preach where others had done so, for St. Paul himself states that it was his design not to build upon another man's foundation ; and from what Isaiah says in lli. 15, it seems that he did so in order to spread the Gospel still further. Subsequently he says, that this design of his, to preach the gospel where others had not previously done so, had prevented him from going to Rome. Where doubt might find expression thus : if St. Paul had, as he states, this design of not building upon another man's foundation, since those Romans had already accepted the gospel, why did he desire to go to Rome, as he has said in the first chapter of this epistle, and as he promises in this chapter ? and why did he write this Epistle to the Romans ? Now to this, I think it might be replied, that St. Paul desired to go to Rome, and that he promised to go, not as to a place where the Gospel had been preached, although there were those there who had accepted it ; some, who had fled from Judea, through persecution and through famine, together with others, who had been converted through conversation with these, but as to a place where there had been no preaching, no one of the Apostles having gone there to preach.

Where he says "*I have striven,*" the Greek word means impelled by ambition.

In saying "*they shall see,*" he means, that they should see and know Christ, who, being Gentiles, had never heard speak of him. And just similar are the words, "*and they, that have not heard, shall understand.*"

St. Paul constantly proceeds to quote those authorities from Holy Scripture which favour the call of the Gentiles, for this it was which annoyed the Jews: whilst the authorities that show man's salvation to be wholly dependent upon God's will, are those, which annoy the followers of reason and of human prudence.

XV. 23, 24.—But now having no more any (unvisited) place in these parts, and having these many years a great desire to come unto you: whensoever I take my journey into Spain, I will come to you: for I trust to see you on my journey, and to be brought on my way thitherward by you, having first paid you a satisfactory visit.

All this is clear without further exposition. When he says, "*but now having no more any place,*" he means, where I have not already preached the gospel.

In saying, "*and to be brought on my way thitherward by you,*" he means, that they should procure and give him a passage to Spain.

And in saying, "*having first paid you,*" he means, provided that I first gratify my wish to stay with you. So that the words "*a satisfactory visit,*" are friendly. The Greek word (*εμπλησθω*), which corresponds therewith, means ample or satisfactory.

XV. 25-27.—But now I go unto Jerusalem, to minister unto the Saints. For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor Saints who are at Jerusalem. It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

He calls the Christians, who were at Jerusalem, saints; because, as I have stated, Christians were, in those days, called by this name. And the service which he went to render them, was to carry them the alms which had been given him in Macedonia and in Achaia to bear to them. Because, as is gathered from the history of the Apostles, the Christians at Jerusalem fell into great poverty, as well through their having sold their property so impetuously at their conversion to the Gospel, as through the famine which in those days overtook those parts.

And here I understand the poverty of the Christians of Jerusalem to have been brought about by God, for it issued in their being contented that the Gospel should be preached to the Gentiles, as a mode of supplying their want. So that the Jews, to whom the grace of the Gospel specially came, admitted the Gentiles to it. Whilst the Gentiles supplied with their wealth a remedy for the poverty of the Jews: and thus they were mutually useful to each other.

I understand him to call alms (*κοινωνια*), a contribution, and from what follows, that the Gentiles were debtors to them to contribute "*their carnal things*," that is, their worldly goods, to the Jewish converts, since the Jews contributed "*their spiritual things*," that is, the grace of the Gospel, and the gifts of the Holy Spirit, that were conferred with it.

Where he says "*it hath pleased them*," it might be said, they have wished: because the word in the Greek (*ευδοκησαν*) which St. Paul employs here, is that which he uses, when he wishes it to be understood that our predestination depends solely upon the will of God.

XV. 28, 29.—When therefore I have performed this, and have consigned to them this fruit, I will come by you into Spain. And I am sure that,

when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

Desirous of saying that, when he had accomplished that journey to Jerusalem, and had given the Christians those alms, which he calls "*fruit*," then he would return on his way to Spain, visiting Rome: and he says he felt sure that his arrival there would be attended with much fruit for the Gospel. And he calls this much fruit "*the fulness of blessing*." He seems to have stated this, as well to show them the good opinion he held concerning them, as to make them desire his coming.

XV. 30-33.—What I beseech of you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, is, that ye strive together with me, in your prayers to God for me, that I may be delivered from them that are infidels in Judæa, and that my service which I have for Jerusalem, may be accepted of the saints: that I may come unto you with grace by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

St. Paul begs of the Romans to ask two things of God for him in prayer. *The one*, that he should be delivered from the perfidy of unbelieving and faithless Jews; and *the other*, that the believers and faithful in Rome should take his service kindly.

St. Paul feared the Jews more than any other Apostle, because he preached the abrogation of the Law more persistently than any other, which was most hateful to the Jews: and that not only to the unbelieving and faithless, but even to those who were believers and faithful, many of whom thought that Christians ought to keep the Law, which St. Paul boldly contradicted, liberating from

it not only the Gentile converts but the Jewish also. And it is truly important, that, even to this day, St. Paul is hated on account of his Epistles more than any other Apostle or Evangelist: and this not only by those who profess Judaism, but even by those who profess Christianity. Some call him the heretical Doctor, whilst others say that his doctrine is very dangerous. So that St. Paul had good cause to fear the fury of the unbelieving and faithless Jews, whilst he had warrant for inwardly doubting, whether believing and faithful Christians would accept his service: since there were some among them who did not stand well with him. All this is readily gathered from the Acts of the Apostles.

In saying "*the love of the Spirit*," he may mean spiritual love, whilst he may mean "*the love which is wrought by the Holy Spirit*," and the sense will be the same.

In saying "*the God of peace*," he means God, who is pacific in Himself, and makes those pacific, who are His.

St. Paul, in asking the Romans to pray to God for him, shows that Christians do help each other in their prayers to God. And I have already said that *the prayer peculiar to the Christian is the ardent desire to obtain something from God*: and therefore I understand that St. Paul, purposing to inflame the Romans with this desire, sets before them the benefit they would derive from his deliverance.

In saying, "*in order that I may come unto you with grace*" (Valdés does not render it joy), he means with the favour of God, even as he himself expounds it, adding "*by the will of God*." It was St. Paul's wish that the will of God should be recognised in everything he did, doing them all by the will of God, and he recognising the will of God in them all.

CHAPTER XVI.

XVI. 1, 2.—I commend unto you Phebe, our sister, who is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she shall have need of you: for she hath been a succourer of many, and of myself also.

St. Paul devotes nearly the whole of this Chapter to commendatory charges, the majority of which are, I think, to persons who had either fled from Jerusalem to Rome, or who had been driven thither by famine.

In the first place, he commends Phebe, who is said to have been the bearer of this Epistle of St. Paul to the Romans. And from the messenger whom St. Paul employed, may easily be gathered *the lowliness, the humility, and the poverty, in which the Apostles lived, and which is peculiar to the Gospel of Christ.*

When he says "*of the Church which is at Cenchrea,*" he means of the Christians who dwelt at that place, whom he calls a Church, because it was a meeting or congregation of persons called to the grace of the Gospel.

XVI. 3-5. — Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my soul (life) laid down their own necks: unto whom, not only I give thanks, but all the Churches of the Gentiles do so likewise. Greet likewise for me the Church that is in their house.

These two, Aquila and Priscilla, were husband and

wife: and it is believed that they are the same whom St. Luke mentions, Acts xviii. 2, in his history of the Apostles.

"*In Christ Jesus*," is tantamount to his having said in Christian work.

In saying "*for my soul*," he means for my life, to save my life.

"*The Churches of the Gentiles*," is the designation he gives to the congregation of Christians—Gentile converts.

In saying "*greet likewise the Church that is in their house*," I understand him to mean: salute for me also the Church which is congregated, or that does congregate, in the house of those same Priscilla and Aquila.

In St. Paul's time, all the houses of Christians where Christians were wont to hold their readings, their sermons, their prayers and conversations, were called Churches. The worship was Christian, "in Spirit and in truth." And here I understand, just as Christ stated, that wherever two or three are met together in Christ's name, there Christ is: so likewise, where Christ is, there is a Church: and that where Christ is not, there is no Church.

XVI. 5-7.—Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before that I was so.

In saying, "*the first-fruits of Achaia unto Christ*," I understand this person to have been the first Christian in Achaia.

In saying, "*who are of note among the Apostles*," it seems that he means that they were Apostles: whence we gather that the number of the Apostles was greater than what we thought.

The Apostles were they, who had the peculiar gift of the Apostolate (or of Apostleship): and I think that just as a

person showed that he had the gift of prophecy, by prophesying, so did another show that he had the gift of Apostleship, by showing his power in the preaching of the Gospel.

The expression, "*who were in Christ*," is equivalent to, who were Christians.

XVI. 8-16.—Greet Amplias, my beloved in the Lord. Salute Urban, our helper in Christ, and Stachys my beloved. Salute Apelles, approved in Christ. Salute them who are of Aristobulus' household. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, who are in the Lord. Salute Tryphœna and Tryphosa, who labour in the Lord. Salute the beloved Persis, who hath laboured much in the Lord. Salute Rufus, chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them. Salute one another with a holy kiss.

In saying "*them who are of Aristobulus' household, and them that be of the household of Narcissus*," he means the family and friends of Aristobulus, and the family and friends of Narcissus.

In saying "*a holy kiss*," I understand a Christian one.

XVI. 16.—The Churches of Christ salute you.

St. Paul rightly calls congregations of Christians, Churches of Christ; in contradistinction from the Churches of Moses, and from the Churches of the Gentiles.

XVI. 17-19.—Now, I beseech you, brethren,

mark them, who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches do they deceive the hearts of the simple. For your obedience hath been observed by all. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

What St. Paul here entreats is at all times necessary, for there is ever smut among the wheat, and there is no greater or more pernicious enemy than a domestic one: whilst it is a fact that everything pestilent to Christian piety springs from false Christians; and not merely from those who feign to be Christians, but likewise from those, who persuade themselves that they are Christians; nay, these are the most pernicious. The countermark, which St. Paul gives, whereby they may be known, is, that they are always seditious, causing scandal, a thing most alien to Christians: Christians indeed cause scandal, but they do so as Christ caused it, and as St. Paul caused it. And the difference that there is between the scandal which true Christians cause, and that caused by false Christians, I understand to be that which St. Paul here lays down, that false Christians scandalise true Christians, in being opposed to the doctrine which St. Paul has laid down in this Epistle.

By "*doctrine*," he does not understand the Gospel, as he did in chapter vi., where he called it a form of doctrine: but he calls doctrine the Christian instruction which is needed, after having had the faith, infused by the gift of God, with which the Gospel is received.

In saying "*their own belly*," he means that those seditious and scandalous persons have no aim beyond eating and drinking.

"*The simple*" are peculiarly the guileless, or, as we are wont to say, the straightforward, men without deceit.

The Greek word ("*εὐλογίας*"), here rendered fair or flattering speeches, literally means blessings.

By that expression, "*for your obedience,*" &c., I understand him, "This I say, because all know how readily you obey your teachers, but I fear lest you should be deceived."

And in saying, "*I rejoice therefore over you,*" I understand him: right glad am I, so far as you are concerned, that you are so obedient; but observe, that such obedience is not at all times good. What I desire of you, that you may be perfect, is, that you be wise in what is good; in order that, as the proverb runs, they may not sell you a cat for a hare: and *that you be simple in what is wicked, neither desiring to see it, nor to understand it, nay, passing lightly by it.* This counsel of St. Paul harmonises with that of our Lord Jesus Christ, where He says: "*be ye wise as serpents, but harmless as doves.*"

I understand that the Christian needs the wisdom of the serpent, in order not to be deceived by men of the world in things connected with Christianity. Whilst I understand the Christian needs the simplicity of the dove, in order to pass lightly by things of this present life, as things that do not concern him, nay, that are wholly alien to him.

XVI. 20.—And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

What St. Paul may specifically have meant by these words is indeed beyond my apprehension. I indeed think it to have been his design to console the Romans with the early arrival of the day of judgment, from which day

Satan will be put under the feet of Christians, they having issued triumphant in their conflict with him. In the meanwhile he fights against them, and they fight against him.

And by "*Satan*," judging from the signification of the word which is Hebrew, I think St. Paul to mean everything that is hostile to us: that obstructs our happiness in the life eternal. Thus much generally, but entering into details, I think him to mean evil spirits, who, he means, will, after the resurrection, be inferior to us. And in the meanwhile, I understand that men of the world are our Satan when they labour and strive to divert us from godliness and from obedience to God, at one time with caresses, and at another with threats, with punishment and with persecutions: And such do I understand to have been the reason why Christ said to St. Peter: "*Get thee behind Me, Satan*" [Matt. xvi. 23], when he persuaded Christ not to die.

Evil spirits are our Satan, when they impede us with vain persuasions, and with false imaginations, and when they disturb the union that we ought to have with God. And such do I understand to have been the reason why Christ said to the devil when he had tempted Him: "*Get thee behind Me, Satan*." And devil is synonymous with Satan, but the one word is Greek, whilst the other is, (as I have stated), Hebrew.

Our own flesh is likewise our Satan, when it fights with its carnal and lascivious desires against the motions of the Holy Spirit, inciting them to battle with them.

Here I understand, that because at the day of judgment we shall be superior to all these enemies, who abhor us, and who wish us ill, it seems to have been St. Paul's aim to console us in these words with the early arrival of the day of judgment: and it matters little that so many years have passed since St. Paul without this day's arrival, because, *as I have stated, the Apostles were of this opinion, that the day of judgment would arrive very quickly, ever*

holding it to be at hand: and I think this to have been the work of the Holy Spirit to console the minds of pious Christians.

I understand, moreover, that it concerns every Christian to hold men of the world, evil spirits, and their own flesh, to be their Satan, being ever on their guard, in order that when any one of these his mortal enemies seeks to impede his piety, his justification, and his peace, he may instantly and at once, be able to say, and that he do say, "*Get thee behind me, Satan.*"

I understand too, that it concerns every Christian to hope, with ardent longing, for the day of judgment as the day of his glorification, and to have it present to his mind as the consolation of all his troubles, saying: soon will God put Satan under my feet.

XVI. 21-24. — Timothy my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I, Tertius, who write this epistle, salute you in the Lord. Gaius, my host, and that of the whole Church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus the brother. The grace of our Lord Jesus Christ be with you all. Amen.

It appears that all these are the names of persons who were with St. Paul at the time that he wrote this Epistle.

This "*Tertius*" seems to have been St. Paul's amanuensis; either he wrote under St. Paul's dictation, or he translated what St. Paul had written.

In saying "*of the whole Church,*" he means, that this Gaius lodged all the Christians who went to Corinth in his own house, where it is understood that St. Paul was when he wrote this Epistle.

Hence it may be gathered that the Christians to whom this letter was addressed, were, as to the majority of them,

strangers in Rome, since St. Paul knew many of them, sending them greetings and commendatory messages, and since he sent them compliments on the part of those who were with him. Which is indeed indicative of a previous acquaintance between them, although this is of little importance.

XVI. 25-27.—Now to Him that is able to establish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations, for obedience to faith; to God, the only wise, be glory through Jesus Christ, for ever. Amen.

The order of the text, in the Greek itself, is confused, through the mode in which the sentences run the one into the other; whilst they are all of great importance, since the whole aim of the Epistle is condensed into them.

In saying "*to Him that is able to establish you*," he means God, who in His might is able to establish and to confirm His election and His vocation in you; as though he should say, you could not do it for yourselves, but God will work it in you.

In saying "*according to my Gospel*," I understand him to say, He is able to establish you, agreeably with what is preached, and with what is affirmed in the Gospel, which I preach. Whilst the expressions, "*the preaching of Jesus Christ*" and "*my Gospel*," are synonymous.

He calls this very preaching of the Gospel "*the revelation of the mystery*." He means that God is able to establish you agreeably with what is now being published, and revealed.

So that what he, in the first instance, calls "*my Gospel*," may likewise be called "*the preaching of Jesus Christ*," and may be called the revelation of the mystery or secret.

By the words, "*since the world began*," he understands time past, prior to the preaching of the Gospel.

When he says, "*was kept secret*," he understands that there was indeed a Gospel, but that it had not been published to men, although revealed to some. As though a prince should vouchsafe an indulgence or general pardon to all the delinquents in his kingdom, but that, for a season, he should not choose to publish it, only discovering it privately, to some chosen few.

By that expression, "*and by the Prophetic Scriptures*," it seems that he means that this Gospel, this indulgence or general pardon, was not only published in the time of St. Paul, but that it had been published in the writings of the Prophets, although it had not been understood, because the Scriptures had not been understood, *since it is ever so, that the Scriptures are not understood, save by the same Spirit wherewith they were written.*

In saying, "*according to the commandment*," it seems that he understands it to have been by divine ordinance that the Prophets should publish the Gospel, but in such manner that they should not be understood: whilst the Apostles should publish it clearly and openly.

And in saying "*for obedience to faith*," he means, that *God gave this command with the intent that man, through obedience to the Gospel, should attain justification; whilst the obedience consists in man's subjugating his judgment, his reason, and his carnal prudence, to the belief of what is said, published, and affirmed to him, on behalf of God.*

In saying "*made known unto all nations*," he means, that the preaching of the Gospel, of the indulgence or general pardon, which Christ first, and the Apostles afterwards, published on the part of God to the world, was already notorious and revealed to all the heathen.

And that expression, "*to God the only wise*," is to be

referred to what precedes. So that he finally says "*to God the only wise, who is able to establish you according to my Gospel, be glory, through Jesus Christ : and this for ever and ever. Amen.*"

This is what I am able to attain up to the present time in the apprehension of this divine Epistle, having availed myself therein of those¹ *my two books, which are prayer and consideration.* Which have so far aided me, as prayer has been aided by the Holy Spirit, and so far as consideration has been aided by personal experience, and daily reading. And I hold it for certain, that when my spirit shall be more fervent, and my hope greater, my apprehension of St. Paul's words will be more perfect, prayer and consideration being more aided. I likewise hold it for certain, that the time will come in which I shall understand all this much better, and then I shall, to the glory of God, and to the glory of Jesus Christ our Lord, supply that wherein I now have failed.

¹ See CX Divine Considerations, liv. page 367.

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*DANIELIS ROGERIJ EPIGRAMMA IN
TUMULUM JO. JUELLI.*

DE VARIARUM REGIONUM PURIORIBUS THEOLOGIS

Prædicet assiduò divinum Martyra Tuscus :
Calvinumq. suum Gallia in astra ferat.
Jactet et extollat Germana Melancthona tellus :
Lutherum et parili semper honore vehat.
Nec Bucere tuos obliviscatur honores
Bonna, tuo summum nomine nacta decus.
Zuinglius Helvetijs æternum vivat in oris ;
Et Bullingerum gens Tigurina colat.
Inclyta Sarmaticas sit Alasci fama per urbes :
Boihemis Hussus concelebrete agris.
Clara sit Hemmingi Danis industria terris :
Illustris Scotica Knoxius extet humo.
Valdesio Hispanus scriptore superbiat orbis :
Hyperium et meritò carmine Belga citet.
Quæq. sui regio nomen doctoris honoret,
In præceptores sitq. benigna suos.
At Doctore suo te gaudeat Anglia felix,
Vnum pro cunctis teq. Juelle canat.

*Extracted from Lawrence Humphrey's "Life and Death of John
Jewell, Bishop of Salisbury," &c. Published by John Day, A.D. 1575.*

LIVES
OF THE TWIN BROTHERS
JUÁN AND ALFONSO DE VALDÉS.

BY

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*Extracted from the Bibliotheca Wiffeniana, with the Author's
Additions on Recent Discoveries of Valdés' Works,*

AND

WITH INTRODUCTION BY THE EDITOR,

JOHN T. BETTS,
OF C. C. C. OXON. MEMBER OF LINCOLN'S INN.

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INTRODUCTION.

THE Editor, engaged in publishing the works of *Juán de Valdés* in English, anticipates that the interest of the public will be concentrated upon *Juán* exclusively, and conceives the surprise that will be felt by the reader, who, desirous of learning the story of our author's life, finds Professor Boehmer bringing forward the lives of the twins, which have been so blended and confused by different writers, that they were held to have failed to present them distinctly apart.

The reader has to be informed that these twins were marvellously like, each to the other, in features, in voice, and otherwise; whilst their memory has been mystified by repeated statements that the two Christian names *Juán* and *Alfonso* belonged to but one and the same person.

The late Benjamin Wiffen¹ adduced evidence that they were twins, proving *Juán* to have been a scholar, a courtier, a Papal chamberlain,² and subsequently the most

¹ See *Life and Writings of Juan de Valdés* by Benjamin B. Wiffen, with the CX Divine Considerations, translated and published by John T. Betts. London, Quaritch, 1865.

² The post which Valdés held at the court of Clement VII. will have been that of "*Cameriere d'onore, di spada e cappa*," meaning a chamberlain of honour, a secular, a layman, a post of honour involving no regular duties. See the article upon Papal Chamberlains in Moroni's *Dizionario di erudizione storico-ecclesiastico*, vol. vii., Venezia, 1841, p. 48. Compare Lunadoro's *Relazione della corte di Roma*, Venezia, 1671, p. 14; where it is stated that they do not present themselves at the palace except when they choose to do so, and that it is usual for the Popes to send the Cardinal's hat by them to newly-appointed Cardinals.—E. B.

influential reformer in Italy, and he accepted it as an historical fact that *Juán* died at Naples in 1540; whilst he proved *Alfonso* to have been from early manhood Latin Secretary to the Emperor Charles V., and a constant attendant upon him in all his progresses; but of his death *Wiffen* was without evidence.

We now know that *Alfonso's* death is vouched by *Thomas Cranmer's* despatch to *Henry VIII.*, given at length in the lives now published. It is also certified by his surviving brother in the very recently discovered letter of *Juán's*. This letter presents *Juán* wailing over *Alfonso's* death, which, as it for ever settles the question, I hereafter append, with a notice of it in Professor *Boehmer's* own words. It testifies to the loving, gentle soul of *Juán*, and is in many respects extremely interesting, besides that of its being the only autograph letter of his extant.

The knowledge of the moral character and of the social status of these brothers cannot be matter of indifference to those who read their works, for their position commanded the best information upon every subject they discussed, and opportunity was not wasted upon men of their commanding ability. They not only knew everything that transpired, but they understood the facts and impulses that brought them about. Noble by birth, virtuous by discipline, diligent by habit, and the associates of the choicest spirits upon earth, expectation is naturally led to anticipate much from them, and that expectation is fully justified. Their secular works, whilst instructive, are admirable in point of style; their devotional works, written amidst superstitious gloom and fierce Inquisitorial tyranny, blaze with evangelic light. The tone of their works is charming and ennobling, and their moral reputation stamps their statements with authority.

If the character and influence of the works of the brothers *Juán* and *Alfonso* be such as above described, we may learn what *Juán's* personal influence was upon his

contemporaries from a statement made by Antonio Caracciolo in his life of Pope Paul IV.¹ quoted by Dr. Gibbings. He says, "that Naples was for the first time infested with Lutheranism by German soldiers, of whom 6000 were infantry and 2000 cavalry, but Juan de Valdés alone, who arrived there in the year 1535, caused, he conceives, a far greater destruction of souls than had been effected by these many thousands of military heretics."

What Juan de Valdés was to his personal friends we may learn from Giacomo Bonfadio's lament upon his death, expressed in a letter to Pietro Carnesecchi: "Where shall we go, now Signor Valdés is dead? This has truly been a great loss for us and the world, for Signor Valdés was one of the rare men of Europe, and those writings he has left on the Epistles of Paul and the Psalms of David most amply show it. He was, without doubt, in his actions, his speech, and in all his conduct a perfect man. With but a particle of his soul he governed his frail and spare body; with the larger part, with his pure understanding, as though out of the body, he was always raised in the contemplation of truth and of divine things. I sympathise with Messer Marc' Antonio [Flaminio], for he loved and admired him above all others."²

Bonfadio, an accomplished scholar, wrote the annals of Genoa; statements made in them affecting influential members of that Republic, prompted them by vindictive resentment falsely to accuse him before a criminal tribunal, which sentenced Bonfadio to death; and he actually was beheaded.

The abbot Antonio Sambuca, editing Count Mazzuchelli's collection of Bonfadio's letters and of his other

¹ *Vita e Gesti di Giovanni Caraffa cioè di Paolo IV.*, P.M. In folio, preserved among the Harl. MSS. Brit. Mus.

² Bonfadio's letter is found in the Aldine edition of the *Lettere Volgari di diversi nobilissimi hvomini*. In Vinegia, MDXLII.

compositions in prose and in verse, speaks of Bonfadio in his preface dedicated to Cardinal Querini, the librarian of the Vatican, in these terms, "Now under the authority of your protection do I present to the public Giacomo Bonfadio's works, *he being the glory of scholars and an honour to my country.*"

The following extract from Dr. Gibbings is quoted¹ in order to give the reader a suitable conception of both Bonfadio's and Valdés' friend (and Valdés' pupil), Carnesecchi, who in connection with Valdés is a very important personage. "Riguccio Galluzzi,² Historiographer-Royal of the Grand Duchy of Tuscany, informs us that Pietro Carnesecchi, the intimate and much-loved friend of Cardinals Pole, Sadolet, and Bembo, was a member of a Florentine family of high rank, which had always followed the fortunes of the Medici. He was appointed Secretary to Pope Clement VII., one of that illustrious race, and was afterwards Protonotary to the Apostolic See. Such superior influence did he exercise as an administrator, that it was rumoured and commonly believed that he, and not his patron, wielded pontifical power. One of his preferments was an abbey in France, in which country he was countenanced and protected by Catherine de' Medici, Queen of Henry II.; he enjoyed likewise the favour of Cosmo de' Medici, on whom Pope Pius V. subsequently conferred the title of Grand Duke. After the death of Clement, being weary of protracted residence in Rome, or rather from abhorrence of the abuses of the papal court, which he could no longer restrain, he retired to his abbacy at Naples, and visited various cities in Italy, devoting himself exclusively to study and to intercourse with learned men. He was

¹ Report of the Trial and Martyrdom of Pietro Carnesecchi, some time Secretary to Pope Clement VII. and Apostolic Protonotary: Dublin University Press, 1856, p. xiii. of Introduction (a highly valued work).

² Storia del Granducato di Toscana Firenze, 1822.

thoroughly conversant with Greek and Latin literature, an eloquent speaker, and a poet. In France he was greatly honoured; he was regarded with the utmost esteem; and in his native land especially he became the light and centre of all those who sighed and prayed for reform in the Church. Such a man could not long escape the vigilance of the Inquisitors; and the criminal process, now divulged, discloses all the most important particulars relative to the measures adopted against him for twenty-one years (from 1546 to 1567)."

Carnesecchi's letters to Giulia Gonzaga, written through a series of years, and many years before the final process, were adduced against him as evidence of fact and of sentiment, establishing his heretical dissent from Papal doctrine and of opposition to Papal decrees; and they doubtless served the Inquisitors as their warrant for his condemnation to the stake.

Carnesecchi was called upon to justify every statement and sentiment contained in these letters, expressed as they were in the confidence of friendship, especially those affecting their mutually dearest friend, Juan de Valdés, his life and teachings. In relation to these sentiments Carnesecchi had to show that they admitted of orthodox interpretation, or failing to do so, the Inquisitors availed themselves of them, twisting them and perverting them, as bases of criminal conviction.

Carnesecchi was upon the most intimate terms with Juan de Valdés, nor was he less intimate with Giulia Gonzaga after Valdés' death; this triple cord of mutual regard was of the strongest. Possibly no man ever lived that did more by word and by writings to teach another spiritual truth, than did Valdés for Giulia.

On spiritual subjects Giulia and Carnesecchi were both Valdés' pupils; they both proved their spiritual loyalty to his teachings, and their own convictions, by never recanting, or receding from, them. Carnesecchi went to the stake in

vindication of his; neither did Giulia prove recreant to hers; death alone delivered her from the bloodthirsty tribunal before which she had been summoned to appear just before she expired, death thus saving her "from the evil to come." Humanity has not been illustrated by three more exalted personages. Carnesecchi's letters to Giulia have been rendered historical documents, by embodiment in Carnesecchi's process; they reveal the soul of Valdés so fully, so truthfully, so intimately, that he is thus better known to us, who study these documents, than he was to his contemporaries.

Brought from the archives of the Inquisition at Rome by a French officer, one of Napoleon's soldiers, in sixty-six volumes, they are deposited in the library of Trinity College, Dublin, and the editor has now before him an extract of Carnesecchi's process, contained in 381 pages of printed matter, transcribed for the Italian Government,¹ and edited by Count Giacomo Manzoni of Lugo.

Here follows Juan de Valdés' only letter, which is thus introduced by Dr. Boehmer:—

"The following letter has been discovered by Dr. Otto Waltz, Professor in the University of Dorpat, who sent me the copy he himself made, and obligingly permitted me to print it. He will shortly publish with his own annotations some inedited letters of Alfonso de Valdés to the same Dantiscus, copied from a Dantiscan collection (in which also was found this letter of Juan de Valdés). Now, as to Dantiscus, I restrict myself to state that he was born in 1483, was three times in Spain, and died in 1548, Bishop of Ermeland, leaving much Latin verse, subsequently collected in 1764 into a volume, in which are found sacred hymns that testify to his piety. Excepting this letter of Juan de Valdés addressed to that prelate, we have no other writing in an epistolary form

¹ See "*Miscellanea di Storia Italiana.*" In royal 8vo, vol. x., published at Turin in 1870.

that is not a religious treatise. This letter is written in Latin, and is, as far as we know, the only autograph of his in existence.

"This letter, highly characteristic from its most amiable and ingenuous tone, furnishes us with some interesting facts.

"Since Juan himself here styles himself Alfonso's brother and twin, it is no longer possible to deny the fact. It is of greater importance still that Juan, when giving his address, states that he will be with the Pope (Clement VII.)

"The letter is written from Bologna.¹ The original address still remains. Dantiscus has written in his own handwriting, 'Letter of Juan de Valdés, dated Bologna, 12th January 1533.'

"ED. BOEHMER.

"VIENNA."

Reverendissimo² Domino ac doctissimo viro, Domino Joanni Dantisco, Episcopo Culmensi, Serenissimi Polonie Regis consiliario, Domino meo colendissimo, in Polonia.

Nisi compertum haberem, præsul amplissime, tuum animum, sic sanctissimis atque honestissimis disciplinis præditum, ut ab illorum instituto, qui non virtutem sed fortunam in hominibus diligere solent, penitus abhorreat, handquaquam hoc negotii essem aggressus, nunc autem quum meminerim te cum fratre meo Alfonso Valdesio, qui infelicissimo quodam fato nobis ereptus est, priusquam illum apud Cæsarem locum nactus esset, amicitiam iniisse, non veritus sum meis te literis interpellare quibus intelli-

¹ See "Lives," p. 4.

² This letter and Boehmer's introduction, of which I have given the chief part, first appeared in Professor Comba's "Rivista Christiana," March 1882, at Florence, without translation. The corrections of certain typographical errors in that edition of the Latin text were supplied by Dr. Boehmer.—EDITOR.

geres me non æque ad fortunæ bona, quæ mihi ab ipso fratre testamento relicta sunt, animum adplicuisse, atque ad eorum gratiam ambiendam quos ille vel observabat ut dominos ac majores, vel diligebat ut amicos, vel amplectebatur ut minores, ut eos ego aut venerari ut dominos, aut observare ut majores, aut diligere ut æquales possim, iidemque me veluti illius fratrem ac gemellum, cui natura eadem faciei lineamenta eundemque vocis sonitum est elargita, amplectantur ac diligant; licet enim animi dotes, quæ ille Dei Optimi Maximi beneficio erat assecutus, in me non æque atque in illo inveniantur, non ideo ab iis, quibus carus erat frater, sum despiciendus, quando non ut me mea causa, sed fratris potius me amplectantur peto. Quum itaque, amplissime præsul, te ille semper ut majorem observaverit, tuque illum semper ut amicum dilexeris amplexatusque sis, æquum erit ut tu hujus erga eum amoris et benevolentiae me hæredem facias, id quod tum te fecisse existimabo quum aliquid mihi in quo meum erga te animum meamque spontaneam servitutem ostendere possim injunxeris. Cæterum si tam cari amici jactura à te aliquid quod chartis commissum sic extorsit, illud, quidquid fuerit, ad me mittas obsecro, ut hoc amoris tui symbolo acerbissimum meum dolorem nonnunquam lenire ac mitigare possim. Ut autem quo literas tuas ad me mandare debeas, scias, me apud Summum Pontificem futurum scito; ubi si quid fuerit quod ad te quomodocunque pertineat, mihi committes id quod mihi quidem honorificentissimum ac jucundissimum erit. Bene vale, amplissime præsul, et me Alfonsi Valdesii loco ama.

BONONIÆ, XII. *Januarii* MDXXXIII.

Dominationis Tuæ Reverendissimæ
subditissimus clientulus

JOANNES VALDESIUS.

TRANSLATION.

To the most reverend and highly learned Master John Dantiscus, Bishop of Culm, Counsellor of his most Serene Majesty the King of Poland, my much-revered Lord, in Poland.

Had I not the certainty, most honoured master, that thy mind is so moulded by the most sacred and by the most virtuous teachings, so as to be wholly averse to the principles of those, who are wont to love a man, not for his ability, but for his fortunes, I assuredly should not have taken this step; now, however, when I recollect that thou wert intimate with my brother, Alfonso Valdés, who by sad fate has been carried off from us, before that he attained that post about the Emperor's person, I feel no hesitation in addressing myself to thee by letter, in order that thou mightest thereby understand that my mind is not so intent upon attaining the property bequeathed me under my brother's will, as upon conciliating their favour, whom he looked up to as his masters and superiors, or whom he loved as friends, or whom he cherished as his inferiors; that I may be able either to venerate them as masters, or to look up to them as superiors, or to love them as equals, and that they also may esteem and love me, as his twin-brother, to whom nature has given the same features and the same tone of voice; for if the intellectual endowments, which he, by the grace of our good and great God, had acquired, be not found as richly and copiously in me as in him, I am not on that account to be despised by those to whom my brother was dear, for I do not challenge of them that they value me for my sake, but rather that they should do so for my brother's. Since, revered master, he ever highly esteemed thee as a superior, and that thou hast ever loved and valued him as a friend, it will be just that thou now make me heir of this thy love and of thy benevolence towards him, and I

shall then assume that thou wilt have done so, when thou shalt give me something in charge wherein I may be enabled to show my feelings towards thee by readiness of service. Shouldest thou have felt constrained by the loss of so dear a friend to commit anything to writing, I earnestly entreat thee to send it, whatever it may be, to me, that I may by this token of thy love occasionally soothe and mitigate my most bitter grief. But in order that thou mayest know where to address me by letter, know that I shall henceforth be near the person of the Pope; where should aught transpire, in any manner affecting thine interests, thou wilt commit its management to me, which will be most honouring and most agreeable to me.

Fare thee well, most noble President, and love me in the stead of Alfonso Valdés.

BOLOGNA, 12th January 1533.

Of all clients under thy most reverend
sway I commend myself to thee
as the most submissive

JUÁN DE VALDÉS.

Don Luis Usóz i Río's name must never be forgotten in association with the revival of Valdés' works, for he first translated *Juán de Valdés' CX. Considerations* into Spanish, publishing them in 1850. This edition ranks as the ninth in the series of the *Reformistas Antiguos Españoles*, consisting of twenty volumes edited and issued by him during twenty-five years. The biographer, when commemorating Don Luis, the Christian gentleman, the scholar, the patriot, and the philanthropist, will ever have to couple the name of his faithful, assiduous, and worthy friend, coadjutor, and correspondent, Benjamin B. Wiffen, as the man whose honourable life was spent as his bibliographer, in procuring the recondite materials for Don Luis'

use. Valdesian scholars have ever held Don Luis and Wiffen as inseparably associated in their lifelong work, the revival of the ancient Spanish Reformers; whilst they who knew their labours more intimately, associate a third name with theirs, which, if not mentioned here, is withheld from publicity by prudential motives.

The re-prints of the works of Juan de Valdés were especially intended for the benefit of Spain. Don Luis embodied this sentiment in his writings, he presented it in the title-pages of the works he published.

In Wiffen's preface to the History of the death of Juan Diaz, the last volume of the series, a posthumous volume, which appeared in September 1865, six weeks after Usoz's death, he summarises his deceased friend's character thus: "Don Luis Usoz was a man of sound and exact learning, of great simplicity and modesty, of genuine truthfulness both in his life and in his writings. He loved his country, he lamented its historical decline, and sought its highest welfare, believing that universal RELIGIOUS LIBERTY, with the knowledge of the Bible, forms the surest basis of all civilisation, national, social, and individual."

The translator of Juan de Valdés' works into English, and their editor, believes Don Luis' effort to have been as intelligent as it was beneficent, and that the publication will prove to have been influentially "*para bien de España*," for the welfare of Spain, and thus impressed, the editor declares his sole motive for translating and publishing Valdés' works to be his firm belief that they are eminently calculated to benefit the English-speaking nations of the world.

The editor's attempt to popularise Valdés' Writings, by appending Dr. Boehmer's 'Lives' to every one of his translations now publishing, will be appreciated by every reader who shall become interested in him and in them; and the reader will be led to approve it the more, when told that but imperfect knowledge is now attainable

even by researches in the British Museum and in University Libraries ; and that such information as he can get there will be less definite and less reliable than that now presented to him.

If Valdés' teachings, restricted by the Inquisition to manuscript copies, circulated from hand to hand, at the greatest personal risk to both giver and receiver, availed in the sixteenth century by their influence on the choicest spirits of that age, the wisest and the best, to shake the Papacy, it was by the Holy Spirit's influence that they did so ; what may we not expect with the same mighty agency, now that the press issues the Prince Consort's Life in sixpenny parts, that it issues the New Testament in several languages at a penny each, and that Christian gentlemen have begun to publish parts of Valdés' minor works for sale at a penny a copy, approximately two thousand per cent. cheaper than the cost in the regular form of publication !

JOHN T. BETTS.

PEMBURY, KENT, *July 1882.*

THE LIVES

OF

JUÁN AND ALFONSO DE VALDÉS.



ABOUT the beginning of the sixteenth century, Fernando de Valdés, the hereditary Regidor of Cuenca in Castile, had twin-sons born to him, Alfonso and Juán, who, after careful training, distinguished themselves in Spanish literature, not only as authors who knew how to write their own language with classical purity, but also as religious reformers.

Alfonso was in the suite of the Emperor Charles V. at his coronation in Aix-la-Chapelle in the year 1520. He saw, in the burning of Luther's books, in the following year at Worms, "not the end, but the beginning of a tragedy." It then appeared to him as impudent upon the part of the monk of Wittenberg to declare the Pope to be a heretic and schismatic; but he nevertheless found it deplorable that the Pope should stubbornly oppose the convocation of a General Council, by which alone the peace of Christendom could be secured. The impossibility of bringing the Lutheran commotion to an end without such a Council was persistently urged, at Worms, by the Emperor's Grand Chancellor Mercurino

da Gattinara.¹ Under him we meet Alfonso, in the year 1524, as an Imperial Secretary of State.

Alfonso de Valdés was a great admirer of Erasmus, whose writings, in the original and in translations, as greatly promoted the reformation in Spain, as they did everywhere else. At the time when the monks in that country made a violent attack upon the famous scholar, and tried to get from the Inquisitor-General a prohibition of his works, Alfonso generously interposed, and employing all his influence in favour of the great humanist, he succeeded in averting the proscription. From that time we find Alfonso in correspondence with Erasmus. It was presumably Alfonso Valdés who penned the Imperial answer to Erasmus, in December 1527, expressing the Emperor's joy on learning, by Erasmus' letter, that the Lutheran phrenzy was declining, a result brought about by the efforts of Erasmus himself, who had published able polemical writings against Luther's *servum arbitrium*.

On the other hand, Alfonso's name is found subscribed to Imperial letters of the years 1526 and 1527, addressed to Pope Clement VII. and to the College of Cardinals, in which a General Council is most energetically demanded.² When Rome was stormed and sacked, in the year 1527, Alfonso wrote a dialogue, in order to vindicate the Emperor, and to prove that terrible catastrophe to have been a retribution upon the sins of the Papal city. In 1529 he accompanied the Emperor in his progress through Italy; he attended the Pope's and Emperor's Congress at Bologna, and he went on with the Court to the Diet in Germany. Soon after the arrival at Augsburg, he sent for Melancthon, in order, if possible, to bring about an understanding with that champion of the Evangelicals. The intercourse between these two mild and

¹ The numbers refer to the notes in the "Bibliotheca Wiffeniana: Spanish Reformers of Two Centuries." London: Trübner, 1874.—Ed.

moderate men was a very friendly one, and with the sovereign Valdés successfully set off the conciliatory and reasonable tone of the Protestants, and smoothed the way for a public reading of their Confession in the presence of the Emperor and of the powers of the realm. For two years more did he follow Charles through Germany as his Secretary. It was with pleasure that he saw the Emperor at the Diet of Ratisbon constrained to yield greater liberty to the evangelical movement.

In the autumn of 1532 Alfonso de Valdés died at Vienna. Thomas Cranmer, in a despatch to King Henry VIII., dated from Villach, in Carinthia, October 20, 1532, tells of a great infection of the plague, whereof many of the Emperor's household died, and among others (Valdés) *Waldesius, a Spaniard, the Emperor's Chief Secretary, who enjoyed his singular favour. He was well learned in the Latin tongue, and partly in the Greek; and whensoever the Emperor would have any thing well and exactly done in the Latin tongue, it was ever put to Waldesius.*³

His brother Juan found more leisure for literary production. He had spent years absorbed in court-life and in an insatiable perusal of chivalrous romances, but impressed by the great religious historic events then acting on the world's theatre, the Reformation, the hidden springs of which his brother could from his own experience explain, he found himself attracted by realities that affected the glory of God and the welfare of man.

Shortly after that Alfonso had put his dialogue on the sack of Rome into circulation, Juan composed another, entitled "Mercury and Charon." Its tendency is both political and religious. The author justifies the Emperor; he does so with respect to the challenge which he had given to the King of France to fight him in duel, and he depicts the then ruinously corrupt condition of the Romish Church. He eloquently accomplishes his design, proving both his statements by arguments, evolved in con-

versations, which the ferryman of the lower world holds with different personages⁴ on their way there.

Compromised by this work with the Holy Office, the Inquisition, Juan did not feel himself safe in Spain, and about the year 1530 he left it for Naples, where the Spanish Inquisition had not yet been established. In 1531 he went to Rome. In January 1533 we find him nominated and acting as Chamberlain of the Pope at Bologna. From thence he wrote to Dantiscus, Bishop of Culm, an old friend of his brother Alfonso. This letter is the only Latin document we have of Juan's, and his only known autograph. The Pope and the Emperor were at that time both present at Bologna. There they concluded on February 24th a confederation, by which the Pope promised to recommend to the Christian princes the convocation of a General Council, and to accelerate by Papal decision the validity of Queen Catherine's, the Emperor's aunt's, marriage, she having been repudiated by her husband, Henry VIII., King of England. The Papal decision, withheld until 1534, was in favour of this unfortunate Queen, whom Juan de Valdés had vigorously defended in his *Dialogue between Mercury and Charon*. It was an act of courtesy, so much the more refined, as it could not be done without self-renunciation, that Clement VII. took the author of this dialogue for his Chamberlain, he having therein severely criticised this Pope's policy, and being, moreover, the twin brother of Charles' late Secretary of State, Alfonso, who had had a very serious altercation with the Spanish Nuncio. Juan, however, did not stay long at the Papal Court. Before Clement went to France in the autumn of the same year, 1533, Valdés returned from Rome to Naples, after an absence of two years, and probably never again left this city and its environs.⁵

At Naples he wrote in 1533 his *Dialogue on Language*, viz., the Spanish language, a work which is ac-

knowledge to be of high authority in relation to that idiom. It was with difficulty that some friends prevailed upon him to devote his time to give these specimens of his literary studies and principles, for he had already directed all his efforts to the composition of works of a devotional and biblical character. Without depreciating the various branches of what is called profane knowledge, and especially the *humaniora*, still he had learned in the school of St. Paul to rank the Gospel, forasmuch as it affects salvation, far above all worldly wisdom.

After his return from Rome to Naples he was surrounded by the choicest spirits of Italy, comprising such men as Marcantonio Flaminio and Carnesecchi, Ochino and Peter Martyr Vermiglio. He had also, at that time, for his pupils and friends a circle of accomplished women, among whom stood pre-eminently Giulia Gonzaga, a beauty praised by Ariosto,⁶ and whose fame had spread so far, that Barbarossa, an African corsair, in 1534, disembarked near Fondi in the *Terra di Lavoro*, in order to kidnap her as a present for the Sultan, a fate from which she narrowly escaped.

During the Emperor's residence at Naples in 1536, at one and the same time, Ochino preached there the Lent sermons, with such wondrous power, that the Emperor said "The stones must cry out;" Peter Martyr convened assemblies, to whom he admirably expounded the Scriptures; whilst Juan de Valdés inspired all amongst whom he moved with evangelical spirit. It was then that Giulia Gonzaga became desirous to learn how to live in newness of life, and asked of Valdés the way. His *Christian Alphabet* is a dialogue sustained by him and Giulia, and nothing could better serve to bring vividly before us the religious movement then going on around Valdés, and which, to the greatest extent, originated in himself. Giulia soon withdrew into a nunnery at Naples, where, without taking the vows, she found a quiet abode,

and escaped being engulfed in the restless world, the peril, which a lady of her rank and endowments could in those days and in that place, scarcely otherwise avoid. The *Alphabet*, which Valdés gave her as a primer, composed with relation to her special personal requirements,⁷ was soon followed by his expositions of Scripture.

To Giulia Gonzaga he dedicated his own versions of the Sacred Scriptures, translated from the Hebrew and from the Greek into Spanish, and for her use did he write his Commentaries upon them in the same language; first the Psalms,⁸ then all St. Paul's Epistles, exclusive of that to the Hebrews,⁹ those of St. Peter, lastly the Gospel of St. Matthew, and possibly the other Gospels likewise. Of all these, we have at present but St. Matthew's Gospel, the Epistle to the Romans, the first Epistle to the Corinthians, and his Commentaries upon those three books. We have his translation of the Psalms, with his Commentary upon the first book, that is, from the 1st to the 41st Psalm inclusive.

Ancient translations of the Old Testament, from Hebrew into Spanish, which had never been printed, existed indeed in the days of Valdés; but it would seem that to Juan de Valdés the honour is due of having been the first person, who undertook to translate the New Testament from Greek into Spanish.¹⁰

He, moreover, composed numerous religious treatises in Spanish. We have a collection of CX Considerations; nearly two-thirds of them are but Italian translations. We have seven of his doctrinal Epistles in the original, (Spanish), with an eighth in Italian; and of such epistles he at least wrote thirty. Of his Discourses, some two or three are known, but only as Italian translations. Of his Questions and Answers, we know that there were as many as thirty-three, but there is only one extant, and that is found appended to the *Alfabeto*, an Italian translation.¹¹

In 1545 Valdés' treatise on Christian Repentance, on Christian Faith, and on Christian Life, together with four other of his minor works, were printed in an Italian translation in Rome itself, in the very year of the opening of the Council of Trent. In this paper, of which the Spanish original has recently been printed, he develops the following ideas: that had he had to prescribe regulations for preaching the Gospel of Christ, he would have prescribed that repentance should be preached first; secondly, justification by faith; and thirdly, connected with this article, the necessity of testifying to Christian faith by Christian works; which works, he says, will be rewarded in the present life by corporeal and spiritual benefits, and in the future life by graduated glory. Moreover he suggests, that after three warnings, the avaricious, the ambitious, the blasphemous, the gluttonous, the luxurious, the quarrelsome, and those who seek dishonest gains, and who delight in illicit games, and similarly those who are given to vain ceremonies and superstitious customs, attributing to creatures and to times and to words more than is becoming, and than Holy Scripture and Christian faith attribute to them, should be excommunicated. Then should we he says, in our own age, see a Christian Church very similar to that of the Apostolic age. Those, however, he adds, who are not in this Church, must not think themselves aliens to it, so long as they like to look at the Christian life; they will by prayer and labour get into it themselves.

Juan has also written a Catechism, instruction for children. The Spanish is lost, the Italian translation, recently reprinted, is entitled, *Spiritual Milk*, and was translated by Peter Paul Vergerio into Latin,¹² and again from the Latin, translations were made into German and Polish.¹³ Towards its close Valdés puts forward those articles, in which advanced youth is afterwards to be in-

structed; as, for instance, the Lord's Supper and the Most Holy Trinity.

Valdés' CX Considerations have been translated into five languages; they had also been retranslated into Spanish before the originals of thirty-nine of them were discovered. Three editions have appeared in English.

To the editor of the first English translation, Nicholas Ferrar, who scrupulously hesitated to publish it, on account of certain passages in the book, George Herbert wrote in 1638: "I wish you by all means to publish it, for these three eminent things observable therein: First, that God, in the midst of Popery, should open the eyes of one to understand and express so clearly and excellently the intent of the Gospel in the acceptation of Christ's righteousness (as he showeth through all his Considerations); a thing strangely buried and darkened by the adversaries, and their great stumbling-block. Secondly, the great honour and reverence which he everywhere bears towards our dear Master and Lord, concluding every Consideration almost with His holy name, and setting his merit forth so piously, for which I do so love him, that, were there nothing else, I would print it, that with it, the honour of my Lord might be published. Thirdly, the many pious rules of ordering our life, about mortification, and observation of God's kingdom within us, and the working thereof, of which he was a very diligent observer. These three things are very eminent in the author, and overweigh the defects (as I conceive), towards the publishing thereof." ¹⁸

To Juan de Valdés' simple evangelical teaching is to be traced back the book *On the Benefit of Christ*. The first author of it was a monk of the Black Benedictines, called Don Benedetto, of Mantua, who wrote it in a monastery of his order near Mount Etna; then he asked his friend Marcantonio Flaminio to polish it, in order to

render it more attractive, and so Flaminio, while leaving the subject unaltered, remodelled the excellent tract according to his taste.¹⁹ It was believed to have been extirpated by the Inquisition, when it reappeared in 1855, reprinted from a copy preserved at Cambridge; and it readily won the admiring love of all, who love the Gospel.

Many interesting statements on Valdés and the Valdesian movement are given by Carnesecchi, in his depositions before the tribunal of the Inquisition at Rome.²⁰ "Although I had known Juan Valdés at Rome in the time of Pope Clement,"²¹ Carnesecchi reports, "I cannot say that I knew him as a theologian before the year 1540 in Naples. For when in Rome, I did not know that he applied himself to the study of sacred literature, but I knew him only as a modest and well-bred courtier, and as such I liked him very much, so that the intercourse and familiarity I afterwards had with him at Naples was a continuation of our friendship made at Rome; at Naples, however, the friendship grew to be a spiritual one, for I found him entirely given up to the Spirit, and wholly intent on the study of Holy Scripture. This, however, would not have been sufficient with me, to give him the credit I did, now that the *gentiluomo di spada e cappa*, the layman and courtier, had, for me, suddenly become the theologian, had I not observed what a high place he occupied in the eyes of Fra Bernardino Ochino, who then was preaching, to the admiration of everybody, at Naples, and who professed to receive the themes of many of his sermons from Valdés, from whom he used to get a note on the evening preceding the morning on which he was to ascend the pulpit;²² and if Fra Bernardino's opinion had not been in harmony with that of Flaminio, whom I thought such a prudent and learned man, that he would not have been imposed upon; and so sincere and worthy, that he would not have wished

to delude others; especially such a great friend of his as I was, and on a matter of such importance as religion."²³ It was by Valdés that Flaminio had been led to the conviction of justification by faith.²⁴ Carnesecchi was introduced by Valdés himself to Peter Martyr Vermiglio, who was a great friend of the Spaniard.²⁵ At Naples, Carnesecchi lived in the house of Giulia Gonzaga.²⁶ In a letter to her, written almost twenty years afterwards, in 1559, he acknowledges that he owed to her mediation the beneficent influence on him of Valdés' holy teaching and of the intercourse with this man, whom he knew before Donna Giulia, but not in such a manner as to derive that benefit from it.²⁷ Her he expressly thanked, as well that he had been delivered from superstitious and false religion, and had placed the hope of his salvation, not in works, but in faith, as also that he was kept within due limits and not engulfed by Lutheranism.²⁸ He believed that those who differed from the modern Roman Church in the article of justification, whilst keeping what he was persuaded to be the true catholic and apostolic faith, would be saved.²⁹ But although he accepted that fundamental article of the German religious reformation, he disapproved of Luther's separation from the body of the Catholic Church. That separation he saw especially manifested in the disobedience of the head of the Protestants, by refusing to appear at the Council, and to submit to its determination, and also by his contumacy against the Apostolic See. This was likewise Flaminio's view.³⁰ Nor was Carnesecchi, when accepting the main doctrine of Luther and of Valdés, aware of those consequences, which, as he was afterwards told, derived from it, viz., "that we do not want the sacrament of penitence, nor contrition, nor of satisfaction in order to regain grace lost by mortal sin, nor of purgatory."³¹ Valdés and Flaminio explained all this to him: justification by faith was

taught, not only by Holy Scripture, but also by all the chief doctors of the Church, by Augustine, by Chrysostom, by Bernard, by Origen, by Hilary, by Prosper, and by others. Those doctors, it was true, in their sermons to the people, extolled works as necessary to salvation, but they did so, only lest people should give themselves over to licentiousness, which Carnesecchi stated before his judges had been the case in Germany, and in other countries, where justification by faith alone had been freely preached. His friends at Naples asserted, that all true Christians believed this article, and if not explicitly, yet implicitly, and if not earlier, it was revealed to them, at death. When to such subtleties Carnesecchi replied: that he found it strange that there were so few persons, who held that faith; they reminded him of the seven thousand who had not bent their knees to Baal, and moreover they said, that that section of modern preachers who suppressed that article, was silenced only by the same reserve which moved St. Augustine not to preach on predestination, in order not to scandalise the weak ones.³² Valdés taught justification by faith, without touching upon, and even without hinting at, those consequences; be it, says Carnesecchi, that he did not accept them, or be it that he dissimulated them, in order not to scandalise his disciples.³³ Carnesecchi was also of opinion, according to Valdés' teaching, that he who felt himself justified by faith, could count himself among the elect, and might consequently be sure, or at least greatly confident, that he would be saved, if living that life which becomes a true member of Christ, and if he showed his faith, whensoever he had an opportunity to do it, by his good works and good habits; though doing this from gratitude for the benefit received, and in order to glorify God, and not in order to acquire eternal life, this being acquired by the merits of Christ, imputed to the believer. He did not, however, deny, that grace and justification were, by

means of such works, augmented in this life, and higher degrees of glory acquired in the life to come; nor that he who is justified must strive to become just in himself, as he is just in Christ, acquiring the habit of this righteousness *formally*, viz., procuring to have inherent righteousness through love poured into the heart by the Holy Spirit, not contenting himself with that righteousness which is imputed to him, and of which he partakes by faith.³⁴

Juán de Valdés died in the summer of 1541.³⁵ His decease was placid.³⁶ He was, in his last illness, visited by the Archbishop of Otranto, his dear friend, who used to commend his writings and discourses in matters of religion.³⁷ When, in 1543, the Archbishop, then a member of the Council of Trent, and his friend Carnesecchi, saw each other for the first time after Valdés' death, and could pass an evening together, at Venice, they, as it were, vied in expressing their admiration and praise of that blessed divine.³⁸

When Cardinal Pole declared on his deathbed, in 1558, that he had always held the Pope, and particularly the then present one, to be the true successor of St. Peter and the Vicar of Christ, and that he never had dissented from the Papal will, nor from the belief of the Roman Church, such a declaration, given in the reign of Paul IV., was by Carnesecchi deemed superfluous, not to say scandalous. He and Giulia recollected that Juán de Valdés had, neither in his testament nor in the discourses shortly before his death, made any mention of the authority of the Pope or of the succession to the apostolate of Peter, but had simply testified that he died in the same faith in which he had lived. Carnesecchi and Giulia did not question the Pope's succession to Peter's apostleship, but they believed that his successors had a more limited authority over the Church than was generally attributed to them, for they interpreted the Roman

primacy as indicative of distinction rather than of sway.³⁹ Conscious, therefore, of their own dissent from the contemporary Romanism upon the article of justification, and convinced that Pole had entertained their views, they could not but regret his last declaration, which they must have considered as apostasy or duplicity, at all events as a symptom of weakness, upon the part of a man whose death, at the first news of it, had been deplored by them as a loss to their circle of more nearly related fellow-worshippers.⁴⁰ Vittoria Colonna was once advised by Pole, in whom she confided as in an oracle, to believe as if by faith alone she could be saved, and to work as if her salvation depended upon her works. Although she did not then succeed to get from him any more definite opinion on justification,⁴¹ still she gave him to understand that she knew him to differ from the views of the Council, when, just at the time that it decreed that article, he withdrew from Trent to a more salubrious place, feigning a catarrh.⁴² In fact, he acknowledged to Flaminio, that the term *merits* could not properly be used of any other person than Christ.⁴³ From Viterbo, where she lived, as did also Pole, Carnesecchi and Flaminio, in December 1541, Vittoria expressed thanks to Giulia for having sent to her there Valdés' Commentary on St. Paul's epistles "so much desired by those friends, but most by herself, who needed it most;" Vittoria invited Giulia to come herself. "Certainly," she writes, "it would be convenient, that, after being so well informed on the true celestial fatherland, you revisited a little your country Lombardy, for you could also help much."⁴⁴ Caterina Cibo, Duchess of Camerino, likewise believed in justification by faith, conforming to Valdés' doctrine, and had evangelists recommended to her by Carnesecchi.⁴⁵ The Cardinals Contarini and Badia approved of the writings of Juan de Valdés.⁴⁶

Soon after the death of Valdés, Vermiglio and Ochino

left Italy, where liberty of preaching was no longer left them. For a short period the press at Venice was still suffered to spread evangelical literature. The *Benefit of Christ* was printed there and circulated in tens of thousands of copies. About the year of the opening of the Council of Trent, 1545, several works of Juan de Valdés were published at Venice. Together with his brother's dialogue on the sack of Rome, there appeared Juan's *Dialogue between Mercury and Charon*, his *Christian Alphabet*, and seven of his tracts on the fundamental doctrines of Christianity.⁴⁷ In 1548 such laxity of the press was stopped. Valdés' *Considerations* were printed at Basle, where they appeared in 1550 in Italian. The Commentaries on the Romans and on the First Epistle to the Corinthians were edited in 1556-57 at Geneva.

Juan Perez, the editor of both these Commentaries, dedicated that on the First Epistle to the Corinthians to Maximilian, the future Emperor. In this Prince's library have been preserved the MS. copies of several of Valdés' works not to be found elsewhere, viz., his version of St. Matthew's Gospel, with his Commentary upon it,—his translation of the Psalms, from the Hebrew,—his Commentary on the first Book of the Psalms from the first to the forty-first, which is now being published at Madrid,—the Originals of XXXIX of his Divine Considerations,—seven Doctrinal Letters,—the treatise on Repentance, Faith, and Life, which all of them had to wait three hundred years before they were printed. When persecution became oppressive in the Neapolitan realm, some withdrew beyond the Alps,⁴⁸ many recanted, many suffered capital punishment. Giulia Gonzaga, who strictly kept to the faith imbibed by the guidance of Valdés and to the practice recommended her by him,⁴⁹ was summoned to Rome, but God by death mercifully released her from more painful and fearful experience. She died at her retreat in the Neapolitan convent, in the year 1566.

The Inquisition seized Giulia Gonzaga's papers, and found amongst them the letters which Carnesecchi, through a long series of years, had written to her. In vain he urged that the doctrine of Valdés on justification could not be considered to have been heretical until the Council had determined that it was so; that high authorities and dignitaries had adhered to it; that he himself, ever previously fluctuating in his mind, had at last acquiesced in what the Council had ultimately decreed and the Pope had approved.⁵⁰ He ingenuously confessed, it is true, as for the relation of inherent justice to that which is imputed, that he, not knowing exactly to discern the difference between the opinion of Valdés and the determination of the Council, was not yet quite resolved whether he ought to condemn Valdés' doctrine on this point or not; but he declared he would submit to his judges, his intention being entirely to conform himself, in this as well as in all other articles, to the orthodox Catholic faith.⁵¹ On some capitious question he also reminded them of his not being a theologian.⁵² He was beheaded and burnt in 1567. Soon every spark of evangelical life within the reach of the Inquisition was stifled.⁵³

AN EPIGRAM OF DANIEL ROGERS ON THE
DEATH OF JOHN JEWELL,
BISHOP OF SALISBURY,

*Inserted at the end of Lawrence Humphrey's Life and Death of Jewell,
published by John Day, A.D. 1573.*

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(Peter Martyr Vermiglio).

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Germany may boast and pride herself upon Melancthon,

And Luther drag, in the same triumphal car with him :

Neither may Bonn, O Bucer, forget thine honours,

She having, through thy name, gained the highest illustration.

May Zwinglius live for ever on Swiss lips,

Whilst Bullinger's memory shall never die amongst the inhabitants
of Zurich.

Alasco's fame let it be renowned through Poland :

John Huss be celebrated through Bohemia.

Hemming's intelligent labours, let the Danes acknowledge.

May John Knox's teaching characterise all Scotland.

Of Valdés, as an author, let all Spain be proud.

Hyperius, let Belgian verse worthily extol.

Let every region honour the name of its own teacher,

And show itself grateful to its own preceptors.

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